

¶ Here begynneth the Epistles and Gospels
of the Sondages and festiuall holy
dayes / newly corrected
and amended.

2

¶ The Epistle on newe peres daye. The seconde
chapter vnto Tytus.



Most dere beloued Tytus.
The grace of God / that bringeth
saluacyō vnto all men /
hath appeared / and teacheth
vs that we shuld denye vn-
godlynes & worldly lustes: &
that we shulde lyue soberly /
ryghtuously & godly in thys
present worlde / lokynge for
the blessed hope / and appe-

rynge of the glory of the myghty God / and of our
sauoure Iesu Christ / which gaue hym selfe for vs /
to redeme vs from all vnrightheousnes / & to pouрге
vs a peculpar people vnto hym selfe / feruently gy-
uen vnto good workes. These thynges speake / and
exhorte.

¶ The Gospell in newe peres daye. The se-
conde chapter of Luke. C.



And when the eyght daye was come / that
the chylde shuld be circumcised / his name
was called Iesus / whyche was named
of the angell befoze he was conceaued in
the mothers wombe.

¶ The Epistle on twelfte daye.
Isay. ix. A.

A

The Eppistles and Gospels.



And therfore get the vp by tymes / (O Jerusalem) for thy lyght cometh / and the glozy of the Lorde is rysen vp vpon the. Then take heade / for whyle the darkenes and myste couereth the earth & the people / the Lorde shall shewe the lyght / and hys glozy shall shyne by the. The heythen shall come to thy lyght / & the kynges to the lyghtnes that is rysen ouer þ / lyft vp thyn eyes / and loke rounde aboute the: All these gather then selues / and come to the / Sonnes shall come vnto the frō farre / and doughters shall gather them selues to the on euery syde. Whē thou seyst thys / thou shalte maruell exceedingly / & the lawe will go to thy harte / So thus he may be conuerted vnto the / that is / the strenght of the hethen shall come vnto the. The multitude of Camels shall couer the / the dromedaries of Madian and Ephra. All they of Saba shall come / bryngynge golde and incense / & the wynges þ praple of the Lorde.

The Gospell on twelfce dape. The

secondc chapter of Mat:

thewe. A.



When Jesus was borne at Bethleem in Iury / in the tyme of Herode / þ kyng Behold / there came wyse men frome the East to Jerusalem / saynge / where is he that is borne kyng of Jewes? For we haue sene hys sterre in the East / and are come to worshyppe hym when Herode the kyng had herde these thynges he was troubled / and all Jerusalem with hym. And he made to be gathered all the chiefe prestes and scribes of the people together / and demaunded of them / where Chryste shulde

shulde be bozne. They sayde to hym. In Bethe-
 leem in Jewye/for thus it is wyrtten by the pro-
 phet. And thou Betheleem in the lande of Ju-
 da. For out of the shall comme a captayne whychē
 shall gouerne my people Israel. Then Herode pre-
 uely called the wyse men/ and delygently enqui-
 red of the/ the tyme of the Starre that appered/
 and sente them to Bethleem saynge. Go and ser-
 che diligently for the chylde/ and when ye haue fo-
 unde hym/ bryng me worde that I maye comme
 and worshyp hym also. When they had herde the
 kynge/ they departed. And lo/ the starre whychē
 they sawe in the East went befoze them vntyll it ca-
 me and stode ouer the place where the chylde was.
 When they sawe the starre they were merueylou-
 sly glad/ and entred into the house and founde the
 Chylde wth Mary his mother/ and kneled dow-
 ne/ and worshipped hym/ and opened theyr trea-
 sures/ and offered vnto hym gyftes. Golde/ Fran-
 kensence/ and Myrr. And after they were war-
 ned of God in theyr slepe/ that they shulde not go
 agayne to Herode: they retourned into theyr owne
 countre by an other way.

The Psalle on Sondaye wpythin the
 vras of the Epyphanye.

Up/ and receyue lyght Jerusalem. &c. Ye shall
 fynde this Psalle on. xij. day.

The Gospell on the sonday wpythin the
 vras of Epyphany. John. i. Chap. W

Iohn sawe Iesus commynge to hym/ & sayd/
 beholde the Lambe of God/ whychē taketh
 A ij away

Epistles and Gospels

away the synne of the worlde. Thys is he of whom I sayde. After me cometh a man whych was befoze me / for he was sooner then I / and I knewe hym not: but that he shulde be declared to Israell. Therfoze am I comme baptysynge wth water. And Iohn bare recozde saynge. I sawe the spiryte dyscendynge from heauen / lyke to a doue / and it abode vpon hym / and I knewe hym not / he that sente me to baptysse in the water / sayde to me on whom thou shalt se the spiryte dyscende / and tarrye styll on hym: that same is he whych baptyseth wth the holy ghost. And I sawe and bare recozde / that thys is the sone of God.

The Epistle on the fyrst Sondaye after the vtas of Epyphany.

Romayns. iij. a.

Brethren. I beseeche you by the mercyfulnesse of God / that ye make youre bodyes a quicke sacrifice / holy / & acceptable vnto God / whych is your reasonable seruyng of God: and fasthyon not your selues lyke to thys worlde: but be ye changed in your shap by the renuyng of your wyttes / that ye may fele what thyng that good / that acceptable / and petyte wyll of God is: for I say thzough the grace that vnto me is gauen / to euery man among you: that no mā esteeme of hym selfe moze then it becommeth hym to esteeme / but that he discretly Iudge of hym selfe accordyng as God hath dealte to euery man the measure of fayth as we haue many membles in one body / and all membles haue not one offyce. So we beyng many / are one body in Chryste / and euery man amonge oure selues one an others membles.

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The Gospell on the fyfthe Sondaye
after the vtas of Epyphany.

Luke. ij. Cha. f



W hen Iesus was twelue yere olde/
they wete by to Ierusalem/after the
custome of the feast/ and when they
had fulfilled the dayes/as they retur-
ned home:the chylde Iesus abode styll
in Ierusalē/vnknowynge to his father & mother/
for they supposed he had ben in the cōpany. They
came a dayes Iourneye/and sought hym amonge
theyr kynskolke and acquayntaunce/and founde
hym not. They went backe agayn to Ierusalem/
and sought hym & it fortuned that after thre day-
es/they founde hym in the temple spytynge in the
myddest of the doctours/bothe hearynge them and
posynge them:and all that herde hym meruayled
at hys wyl & answeres. And when they saw hym/
they were astonied/and hys mother sayde vnto him.
Sone why hast thou thus delt wylth vs? Beholde/
thy father and I haue sought the/sorowynge.
And he sayde vnto them/howe is it that ye haue
sought me? Wylt ye not that I must go aboute my
fathers busynes? And they vnderstode not the sa-
ynge that he spake to them. And he went wylth
them and came to Nazareth/and was obedient
to theym/but hys mother kept all these thynges
in her herte and Iesus encreased in wylsdomē/and
age:and in fauoure wylth God and man.

The Wyllle on the seconde Sondaye
after the vtas of the Epyphany.

The. xij. Chapter to the

Romayns. c.

A iij Brethren

Epistles and Gospels

Brethren/teyng that we haue dyuers gyf-
tes accordynge to the grace that is gyuen vn-
to vs. Yf any man haue the gyfte of pꝛophesie/let
hym haue it/that it be agreynge vnto the sayth.
Let hym that hathe an offyce wayte on his offyce.
Let hym that teacheth take hede on hys doctry-
ne. Let hym that pꝛhozteth/gyue attendaunce
to hys exhortacyon. Yf any man gyue/let hym
do it wꝛth synglenes. Let hym that ruleth/do it
wꝛth diligence. Yf any man shewe mercy/let hym
do it wꝛth cheyrefulnes: let loue be without dys-
mulation/hate that which is yll/and cleue to that
whiche is good. Be kynde one to an other wꝛth
brotherly loue in gyuinge honoure/go one before
another/let not the busynesse which ye haue in hāde
be tedꝑous to you. Be feruent in the spyrte/ap-
plye your selues to the tyme. Be soyle in hope/be
patient in tribulacyon/continue in prayer/disy-
bute to the necessaryte of the sayntes and diligent to
harbouer. Blyssse them whiche persecute you/blyss-
se/but curse not. Be mery with them that are me-
ry/wepe with them that wepe. Be of lyke affectio-
one towards another. Be not hꝛe minded/but make
your selues equall to them of the lower sorte.

The Gospell on the .ij. sonday af-
ter the vtas of Epyphany

John. ij. Chap. A.

There was a maryage in Cana a Cyte of
Galilꝛe/and Iesus mother was there.
Iesus was called also/and his discyples
vnto the maryage. And when the wyne
fayled/Iesus mother sayde vnto hym. They haue
no wyne. Iesus sayd vnto her. Woman what ha-

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ne I to do with the: myne houre is not yet comme.
 His mother ſayde vnto the miniſters/ what ſoe-
 ner he ſayth vnto you do it. There were ſtandynge
 ſyre. Water pottes of ſtone/ after the maner of Ju-
 riſpēge of the Jewes conteyninge two or thre fyr-
 kyns a peece. Jeſus ſayde vnto them/ ſyll the water
 pottes and they ſylled them vp to the herde bym
 me and he ſayde vnto them. Drawe out now/ and
 beare to the gouvērdour of the feaſt / and they bea-
 re it. When the ruler of the feaſt had taſted the
 water that was turned to wyne/ neyther knewe
 whence it was/ but the miniſters that drewē the
 water knewe. He called the Bydegrome/ & ſayde
 vnto hym. All men at the begynnynge ſet forth
 good wyne/ and when men are dzonke/ then that
 whych is worſe: but thou haſte kepte backe the
 good wyne vntyll nowē. Thys begynnynge of mi-
 racles dyd Jeſus in Cana of Galyle/ and ſhewed
 his glory and his diſcyples beleued on hym.

The Wyſle on the. iij. Sondag after
 the bras of the Epyphany.

Romayns. xij. C.

Brethren. Be not wyſe in youre owne opiny-
 ons. Recompence to no man yll for yll/ pro-
 uide before hande thynges honeſt in the ſyght of
 all men/ yf it be poſſible. Yet on your partyes ha-
 ue peace wyth all men. Derely beloued/ avenge
 not youre ſelues: but gyue rowme to the wrathe
 of God. For it is wyrtten. Vengeaunce is myne/
 and I wyll rewarde/ ſayth the Lorde. Therfo-
 re yf then enemye hunger fede hym/ yf he thyrſt/
 gyue hym drynke. For in ſo doyngē thou

A iij ſhalte

Hyssles and Gospels

shalte heape coles of fyre on his heed. Be not ouer-
comme of yll / but ouercomme yll wyth goodnes.

The Gospell on the. iij. Sonday after the
vntas of Epyphany. Mat. viij. Chap. a.



When Iesus was comme downe fro
the mountayne / moche people folo-
wed hym. And lo there came a Lyp-
pre / and worshipped hym sayenge.
Mayster / yf thou wilt / thou canste
make me cleane. He put forth the hys
hande / and touched hym saynge. I will / be thou
cleane; and immediatly the lypprozoy was censed.
And Iesus sayde vnto hym. Se thou tell no man:
but go and shewe thy selfe to þe pzeest / and offer þe
gyfte that Moyses commaunded in wytnesse to
them. When Iesus was entred into Capernaum /
there came vnto hym a certayne Centurion / bese-
chyng hym and saynge . Mayster / my seruaunt
lyeth sycke at home of þe pallsaye / and is greuously
payned . And Iesus sayde to hym I will come
and cure hym. The Centurion answered and sayd.
Syr / I am not worthe that thou shuldest come
vnder the rofe of my house / but speake the worde
only / and my seruaunte shall be healed. For I also
my selfe am a man vnder power / & haue souldyers
vnder me / and I say to one go / and he goeth; and
to an other comme / and he commeth; and to my ser-
uaunte do thys / and he doeth it. Whē Iesus herde
that he meruayled and sayd to them that folowed
hym. Verelye I say vnto you. I haue not founde so
great fayth: no not in Israell. I say therfore vnto
you: that many shall come from the East / and we-
ste: and shall rest wyth Abraham / Isaac / and Ia-
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cob/in the kyngdom of heauen. And the chyldren of the kyngdome shall be caste out in to the utter darkenesse/there shall be weppynge and gnashyng of teethe. Then Iesus sayde to the Centurion. Go thy way/and as thou hast beleued/so be it to the. And hys seruauant was healed the same houre.

The Epistle on the.iiii. Sonday after the
bras of Eppphany. Rom. xiii. Chap. b.

Brethren/owe nothyng to any man/but to loue one an other. For he þat loueth an other fulfylleth the lawe. For these commaundementes/thou shalt not commyt aduoutry. Thou shalt not kyll. Thou shalt not steale. Thou shalt beare no false wytnes. Thou shalt not desyre/and so forth. yf there be any other commaundement/they are all comprehēded in thys sayenge. Loue thy neyghbour as thy selfe: loue hurteth not hys neyghbour. Therefore loue is the fulfyllynge of the lawe.

The Gospell on the.iiii. Sonday after the
bras of Eppphany. Mat. viiii. Chap. c.

hen Iesus entred in to a shyp/and hys discypples folowed hym. And beholde/there arose a greate storme in the See/in so muche that the shyppe was hyd wpyth waues: and he was a slepe/& his discypples came vnto hym & awoke him sayng. Master/saue vs/we peryshe: he sayd vnto the. Why are ye carefull/o ye of lytell fayth? Then he arose & rebuked the wyndes & the See:& there folowed a great calme/and the men meruayled and sayde/what man is thys/that bothe the wyndes/and See/obey hym.

The Epistle on the.v. Sonday after the
bras of Eppphany. Col. iii. Cha. b.

Brethren.

Epistles and Gospels

Brethꝛē. Howe as electe of God/holy/ & be-
loued/putte on tēder mercye:kyndnesse/hū-
blenesse/of mynde mekenesse lōge suffering/for bea-
ryng one an other forgyuynge one a other. Yf any
mā haue a quarell to an other/euē as Chꝛyst forga-
ue you/euē so to ye:aboue all thynges put on loue/
whych is the bōd of perfytenesse/ & ꝑ peace of God
rule in your hertes:to ꝑ whych the peace ye are called
in one body:and se that ye be thankfull. Let the
worde of Chꝛyst dwell in you plentuously in all
wysdom/teache and exhor̃te your owne selues in
psalmes/and Hymnes/and spirytual songs:
whych haue fauor wth them synngynge in your
hertes to the Lorde. And all thynges what so euer
ye do in worde or dede/do it in ꝑ name of the Lorde
Iesus:gyuynge thanks to God the father by
hym.

The Gospell on the. v. Sondag after the
vitas of Epyphany. Mat. xij. Cha. d.

Iesus sayd to hys discyples. The kyng-
dome of heuen is lyke vnto a man that
sowed good seede in his felde/but whyle
men slept/there came his foo/and sowed
tares amōg the wheate and went his way. When
the blade was spronge vp/and had brought forth
fructe/then appered the tares also. The seruaun-
tes came to the housholder/and sayde to hym. Syr
dydest thou not sowe good seede in thy close/from
whence then hath it tares. He sayde/vnto them.
The enuyouse mā hath done thys. Then ꝑ seruaun-
tes sayde vnto hym. Wylt thou then that we go
and gather them? And he sayde naye. leest when ye
go aboute to weede out the tares/ye plucke vp also
wth

with them the wheate by þ vates / let bothe growe
together tyll haruest comme / and in tyme of har-
uest / I wyll say vnto my reapers. Gather ye fyrst þ
tares / and bynd the in sheues to be burnt: but ga-
ther the wheate in to my barne.

The Pyssle on the sonday after weddyng
goeth out / called Septuagesima.

i. Corynthians. ix. Chapter. D

Brethren / Perceyue ye not howe that they
whyche runne in a course / runne all / yet but
one receyuethe the rewarde: runne so that ye maye
optayne. Euery man that proueth maystryes ab-
stepneth fro all thynges and they do it to obtayn a
corruptible crowne but we to obtayne an incor-
ruptible crowne. I therfore so rñne / not as at an vn-
certayne thyng / so fyght I not as one that bea-
teth þ ayre / but I tame my body / and bynge hym
in to subieccion: lest after þ I haue preached to an
other / I my selfe shulde be caste awaye. Brethren / I
wolde not þ ye shulde be ygnoraunte of thys þ our
fathers were all vnder a cloude / and all passed
throughe þ see / & were all baptysed vnder Moyses
in the cloude and in the see / and dyd all eate of one
spiritual meate / & dyd all drynke of one maner of
spirituall drynke. And they drynke of þ spirituall
rocke that folowed the: whyche roke was Christ.

The Gospell on the sonday after weddyng
goeth out / called Septuagesima.



The. xx. Chapter of Mathewe. A

Jesus sayde vnto his disciples: The kyng-
dom of heauen is lyke vnto a man that is
an housholder / whych went out early in
the morn;

Hyssles and Gospels.

the moynynge to hyre labourers in to hys bynparde/and he agreed with the labourers for a peny a daye/and sent the in to hys bynarde. And he went out aboute the thyrde houre / and sawe other standynge ydle in the market place and sayd to the / go ye also into my bynparde / & what so euer is ryght / I wpll gyue you. And they wet their way. Agayne he went out aboute the syxt and nyynth houre / and dyd lykewyse. And he went out aboute the eleueth houre / and founde other standynge ydle and sayd to them. Why stande ye here all the day ydle? They sayde vnto hym: because no man hath hyred vs. He sayd vnto them. Go ye also in to my bynparde / and what soeuer shall be ryght that shall ye receyue: When euen was comme / the Lorde of the bynparde sayd vnto þe Stewarde / call the laborers / and gyue them thyr hyre: begyn at the laste / tyll thou comme to the fyrste. And they whych were hyred aboute þe eleuenth houre / came and receyued euery mā a peny. Then came the fyrste / supposynge that they shuld receyue more / and they lykewyse / receyued euery man a peny. And when they hadde receyued it / they grudged agaynst the good man of the house sayenge. These last haue wrought but one houre / and thou hast made the equall vnto vs / whych haue borne the burthen / and heate of the day. He answered to one of them sayenge. Frende / I do the no wronge: dydest not thou agree wpyth me for a peny? Take that whych is thy duety / and go thy way. I wpll gyue vnto thys last as moche as to the. Is it not lawfull for me / to do as melyketh wpyth myn owne? Is thyn eye yll because I am good? So the last shal be fyrste / and þe fyrst laste.

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for many are called / and fewe are chosen.

The ppsle on the Sonday of sexagesima.

The seconde ppsle to the Corynthyans /
and the. xi. Chapiter. D.

Brethren / Ye suffer tooles gladly / bycause þe
ye poure selues are wyse / for ye suffer euen yf
a man bynge you in to bondage / yf a man deuour /
yf a man take / yf a man exalte hym selfe / yf a man
impte you on the face. I speake as concernynge re-
buke / as though we had ben weyke. Howe be it
wherin soeuer any man dare be bolde / I dare be
bolde also. They are Iewes / so am I. They are
Israelytes / euen so am I. They are the seede of
Abraham / euen so am I. They are the mynisters
of Chyspe / I speake as a foole I am moze / in la-
bours moze aboundant / in stryppes aboue measure:
in pryson moze plenteously / in death ofte / of the
Iewes / spue tymes receyued I / euerp tyme for the
stryppes saue one. Chyspe was I beaten with rods.
I was oncs stoned. I suffered thysse thynnynges
ke / nyght and day haue I ben in the depth of the
see / in iournepnge often / in peryles of water / in pe-
ryll of robbers / in ieoperdes of my owne nacion / in
ieoperdes amonge the hethen. I haue ben in pe-
ryls in cityes / in peryles in wyldernes / in peryles in
the see / in peryles amonge false brethren / in labour
and trauayle in watchynge often / in hunger / in
thysse / in fastynge often / in colde and nakednes /
besyde the thynnges whyche outwardly happen vnto
me / I am combred dayly / and care for all cōgre-
gacyons. Who is sycke & I am not sycke? Who is
hurte in fayth / and my herte burneth not? Yf I
must nedes reioyse / I wyll reioyse of my infirmytes.

God the

Epistles and gospels.

God the father of our Lorde Iesus Christ/whych
is blessed for euermore knoweth that I lye not.

The Gospell on the sonday of Seragelima.

The. viij. Chapiter of Luke. A



Then moche people were gathered to-
gyther/and were comme to Iesus out
of J cyrcis. He spake by a symilitude.
A iower wente out/to sowe his seede/
and as he sowed/some fell by J wayes
syde/and it was troden vnder feete/and the foules
of the ayre deuoured it vp. And some fell on stones
and as soone as it was sponge vp / it wyddered
away/because it lacked moystnesse. And some fell
amonge thornes/and the thornes sprōge vp with
it/and choked it. And some fell on good ground/
and spronge vp / and bare fruyte an hundredth fol-
de. And as he sayd these thynges/he cryed. He that
hath eares to heare/let hym heare. Hys discyples
asked hym / sayenge. What maner of symilitude
thys shulde be? And he sayde. Unto you it is gyuen/
to knowe the secretes of the kyngdom of God/but
to other in similytudes that when they se / they
shuld not se/and when they heare/they shulde not
vnderstande. The similytude is this. The seede is
the worde of God/those that are besyde the waye/
are they that heare/ and afterwarde commetly the
deuple & taketh awaye the worde out of theyr her-
tes / lest they shulde beleue / and be saued. They
on the stones/are they whych when they heare the
worde/receyue it with ioy:and these haue no rotes/
whych for a whyle beleue / and in tyme of temp-
tacyon go away. That whiche fell amonge thornes/
are they whych heare and go forth / & are cloked
with

with care / and ryches / and voluptuous lypynge /
and byng forth no fruyte. That in the good gro-
unde / are they whiche with a good and pure herte /
heare þ wordde and kepe it; and bynge forth fruyte
with pactice.

The Epistle on the Sonday of Quinquagesima.

The. i. Epistle to the Corynthyans

vij. Chapiter. A

Brethren / though I speake with the toges
of men and aungels / and yet had no loue I
were euen as soundynge blasse and as a rynklynge
cymball. And though I coude prophesy / and vn-
derstode all secretes / and all knowledge. Yea yf I
had all fayth / so that I coude moue mountaynes
out of theyr places / and yet had no loue / I were
nothyng. And though I bestowed all my goodes
to fede the poore and though I gaue my body enen
that I burned / and yet haue no loue / it profyteth
me nothyng. Loue suffreth longe and is courteys /
loue enuyeth not / loue doth not fro wardly / swel-
leth not / dealeth not dysonestly / seketh not her
owne / is not prouoked to anger / thynketh not yll /
reioyseth not in iniquyte: but reioyseth in þ truely /
suffreth althynge beleueth althynges / hopeth al-
thynges / and endureth althynges. Though þ the
prophesyenge fayle / eyther tongues shal cease / or
knowledge banysh the awaye: yet loue falleth neuer
awaye: for our knowledge is vnperfyte & our pro-
phesyenge is vnperfyte. But when that which is
perfyte is come / then þ which is vnperfyte shalbe
done awaye. When I was a chylde / I spake as a
chylde / I understode as a chylde / I immagyned as a
chylde. but as soone as I was a mā / I put awaye al
all chyldis

Epistles and gospels.

chylde synnelle: nowe we se in a glasse/ euē in a darke
speakeynge: but then shall we se face to face? Now
I knowe vnperfetely: but then shall I knowe euē
as I am knowne? Nowe abyderth fayth/ hope/ and
Loue/ euē these th; c: but the cheyfe of the/ is loue.

The Gospel on the Sonday of Seragesima.

The. xviij. Chapter of Luke. If



Iesus toke to hym the twelue and sayd
vnto them/ beholde we go vp to Ierusa-
lem / and all shalbe fulfyllled þ is wyrt-
ten by the p̄phetes of the sone of man.
He shall be delyuered vnto the gentyles/ and shall
be mocked/ and shall be dyspytrefully entreated / &
shall be spytted on / and when they haue scourged
hym/ they wpll put hym to deathe: and the th; de-
day/ shall he arylse agayne. They vnderstode none of
these thynges/ and thys sayenge was hyd frō the/
and they percepued not the thynges whiche were
spoken. It came to passe/ as he was comme nere to
Iericho/ a certayn blynd man sat by the way syde
beggyng/ and when he herde the people passe by/
he asked what it ment. They sayde vnto hym/ that
Iesus of Nazareth went by: and he cryed saynge.
Iesus the sone of Dauid haue mercy on me. And
they wyche went before rebuked hym / bycause he
shulde holde hys peace. And he moche the more
cryed. Thou sone of Dauid haue mercy on me. Ies⁹
stode still: and commaunded hym to be brought to
hym. And when he was come nere/ he asked hym/
saynge. What wylt thou that I do vnto the? And
he sayd. Lorde/ that I may receyue my syght. Je-
sus sayd vnto hym. Receyue thy syght. thy fayth
hath saued the. And immediatly he sawe and folo-
wed hym

wed hym pray synge God/and all the people whē they sawe it/gaue laude to God.

The Epistle on Ashwednesdaye.

The.ii. Chapter of Iocel. D.

Oure Lorde sayth/turne to me wpyth all youre hertes/in fastynge and lamēracyon:and teare your hertes/and not youre garmentes: and turne vnto the Lorde your God. For he is full of mercy and compassyon/longe or he be angry/and great in mercy/and repenteth whē he is at poynte to pynyshe. Who can tel whether the Lorde wyl turne and haue compassyon/and shall leaue after hym a blyssynge/sacrifyce/and drynke offerynge vnto the Lorde your God. Blowe a trompet in syon proclaime fastynge/and call a congregacyon gather the people together: bringe thou the elders to one place/gather the yonge chyl dren and they that sucke the brestes together. Let the bydgrome comme/out of hys chambze/and the byde out of her parler: let the prestes that minyster vnto the Lorde/wepe bytwene the porche and the aulter/and say spare Lorde thy people: and deliuer not thy enemyes vnto rebuke/that the heathen shall repyne ouer them. Why shulde they say amonge the nacionys/where is theyr God? And the Lord enuyed for his laudes sake/and had compassyon on hys people. And the Lorde answered/and sayde vnto his people. Beholde I sende you corne/newe wyne/and oyle/that ye shall be satisfyed therewith/neither wyl I deliuer you any more vnto the heathen.

The Gospell on Ashwednesdaye.

The. vi. Chap. of Mathewe. B.

I Christ

Epistles and Gospels

Abyssit sayde vnto hys disciples . When ye fast/be not sad as the ypocrites are: for they dysfigure theyr faces / that it myght appere vnto men that they faste . Verely I say vnto you / they haue theyr rewarde. But thou when thou fastest / anoynte thyn heed / and washe thy face / so it appere not vnto me howe that thou fastest / but to thy father that is in secreete / & thy father whyche seeth in secreete / shall rewarde the openly . Gather not treasure together on earth / wher rust & moethes corrupte / and where theues breake through & steale: but gather treasure together i heuē / where nether rust no: moethes corrupte: & where theues neyther breake vp no: yet steale. For where so euer poure theasure is: there wpll your hertes be also;

The Epistle on the .i. Sondag in lent.

ii. Corynthyans. vi. Chap. A.

Brethren / we exhort you that ye receyue not the grace of God in vayne . For he sayth I haue herd the in a tyme accepted / and in the day of saluacyon haue I succoured the. Beholde / now is that well accepted tyme / beholde now is the day of saluacyon / let vs geue no man occasyon of yll: that in our offyce be foude no faute. But in alchynge let vs be haue our selues as the minystrers of God. In moche pacience / in all afflictions / in necessitye in anguythe / in stryppes / in prisonmēt / in stryfe / in labour / in watche / in fastynge / in purenes / in knowledge / in longe sufferynge / in kyndnes in the holpe ghost / in loue vnfaigned / in the wordes of trueth / in the power of God / by the armour of ryghteousnes / on the ryght hāde & on the lefte hāde / in honour & dishonour / i yll repoyte & good repoyte /

as discepuers & yet true/as unknowe/ & yet knowe
as dyeinge and beholde yet we lyue/as chastened &
not kyled/as sorrowinge and yet alwaye mery/as
poore and yet make many ryche/as haupinge no
thyng and posselinge althynges.)

The Gospell on the fyrst Sonday in lent

The.iii. Chap. of Mathewe. A.

¶ Then Iesus was led away of the spyryte in
to wyldernesse/to be tēpted of the deuyll.
And whē he had fasted forty dayes & forty
nyghtes/at þ laste he was an hūgred. Then came
to hym the tempter/& sayd. Yf thou be the sone of
God/command that these stones be made bread.
He answered & sayd. It is wrytten. Man shall not
lyue onely by breade:but by every worde that pro-
cedeth out of the mouth of God. Then the deuyll
toke hym vp in to the holy Cyrie and set hym on a
pyracle of the temple & sayde to hym. Yf thou be þ
sone of God/cast thy selfe downe. for it is wrytten.
He shall geue hys Angels charge of the/& wyth
theyr hādes they shall holde the vp/that thou dash
the not thy fote agaynst a stone. Iesus sayd to him:
this is wrytten also. Thou shalt not tēpte thy lord
God. The deuyll toke hym vp agayn & led hym in
to an exceedynge hye mountayne & shewed hym all
the kyngedomes of the worlde/& all the glory of
them/and sayde vnto hym. All these wyll I ge-
ue the/þ thou wylt fall downe and worshyp me.
Then sayd Iesus vnto hym. Auoyde Sathan: for
it is wrytten. Thou shalt worshyp the Lorde thy
God: and hym onely shalt thou serue.

The Wyllle on the.ii. Sonday in lent

Thessalonians the.iii. Chap. A.

Epistles and Gospels

We beseeche you brethren/and exhorte you
in the Lorde Iesus/that ye encrease more
and more/euen as ye haue receyued of vs/
how ye ought to walke and to please God. Ye re-
membere what commaundementes/we gaue you in
the name of oure Lorde Iesus Christ. For this is
the wpll of God/euen that ye shulde be holy/and
shulde abstayn fro fornicacyon/that euery one of
you knowe howe to kepe his bestell in holynes and
honour and not in the lust of concupiscence/as do
the heathen whyche knowe not God:that no man
go to farre/and defraude his brother in bargay-
nyng/because the Lorde is reuenger of all suche
thynges/as we tolde you before tyme:& testyfyed
vnto you/for God hath not called vs vnto vncle-
nes/but vnto holynes in Chryst Iesus oure Lord.

The Gospell on the.ij. Sondag in lent

Mathewe.xv.Chap. C.

Iesus wente thence/and departed in to
coostes of Tyre and Sydo. And beholde
a womā whyche was a Cananyte came
out of the same coostes/& cryed to hym/
sayng. Haue mercy on me Lord sone of Dauid my
daughter is peteously vexed with a deuyl & he ga-
ue her neuer a worde to answer. The came to him
his disciples and besought hym sayng. Sende her
away/for she foloweth vs cryenge. He answered &
sayd. I am not sent/but vnto the lost shepe of the
house of Israel. Then she came & worshypped hym
sayenge. Mayster succour me. He answered & sayd.
It is not good/to take the chyldrens breade/& to
cast it to the whelpes. She answerd & sayde. It is
trueth: neuerthelesse/the whelpes eate of the cro-
mes/

mes / whyche falle fro theyr maysters table. Then
 Iesus answered & sayd to her. O woman / great is
 thy fayth / be it to the euē as thou desyrest. And her
 daughter was made hole / euē at that same houre.

The Psalle on the. iij. Sondaye in Aēt.

The. v. Chapter to the Epespans. A.

Brethren / be ye folowers of God as dere chy-
 ldrē / and walke in Loue / euen as Chyrl lo-
 ued vs / and gaue him selfe for vs an offrynge & a sa-
 crifyce of a swete sauer to God so that fornicacyon
 and all vnclennes or couptousnes be not ones na-
 med amōg you / as it becommeth sayntes / neyther
 fylthynes / neyther folyfthe talkynge neyther ie-
 sounge / whyche are not comly / but rather gyngne
 of thākes. For thys ye know that no hozemonger
 eyther vnclene persone / or couptous persone which
 is the woꝛthypper of ymages hath any inherytaun-
 ce in the kyngdom of Chyrl / and of God. Let no
 man deceyue you with bayne woꝛdes / for thꝛough
 such thynges commeth the wꝛath of God / on the
 chyldzen of vnbeleue. Be not therfore companyd
 wꝛth them. Ye were ones darknes / but are now
 lyght in the Lorde walke as Chyldzen of lyght.
 for the frute of ꝑ spirite is in all goodnesse / ryght
 wꝛsenesse / and trueth.

The Gospell on the. iij. Sondaye in

Lent The. xi. Chap. of Luke. C.

Iesus was a castynge out of a deuyll / whych
 was dombe. And it folowed when the deuyll
 was gone out / the dombe spake / & the people won-
 dered. Some of them sayde / he casteth out deuyls
 by the power of Belzeub the cheyfe of the deuyl-
 les; and other tēpted hym / sekynge of hym a sygne

B iij fro

Byssles and Gospels.

frō heuten. He knewe they thoughtes & sayd vnto
them. Euery kyngdō at debate wythin it selfe shal:
be desolate: and one house shall fall vpon an other.
So yf sathan be deuyded wythin hym selfe/ how
shall his kyngdō endure bicause ye say & I cast out
deuyls by & power of Belzebub. Yf I by the power
of belzebub cast out deuyls: by whose power do yeur
chylidzen cast them out? Therfore shall they be yeur
Iudges. But yf I with & synger of God/cast out
deuyls: no doute but the kyngdom of God is cōme
vpon you. When a stronge man armed watcheth
his house/all & he possesseth is in peace: but when
a stronger then he cōmeth on hym & ouercommeth
hym he taketh frō hym his harneys wherewith he tru-
sted/& deuydeth his goodes. He that is not w me/
is agaynst me:& he & gathereth not wyth me scat-
tereth. When the vncleane spiryte is gone out of a
mā/he walketh through waterles places sekynge
rest/& when he fyndeth none/he sayth I wyll re-
tourne agayne to my house whence I came out:&
when he cōmeth he fyndeth it swept & garnished.
Then goeth he/& taketh seuer other spirytes with
him worse then him selfe:& they enter in/& dwell
there. And the ende of the man is worse then & he:
gynnyng. It fortuneth as he thus spake/a certayn
woman of the cōpany lyfte vpon her voyce/& sayd to
hym. Happy is the wombe that bare the/& the pap-
pes wherewith she gaue the sucke. And he sayde. Happy
are they that heare the woꝛde of God and kepe it.

The Byssle on myddlent Sondaye Gala:
thyans the. iij. Chap. C.

Bethzen/it is wyrtten/that Abraham had
two Sones. The one by a bonde mayde/the
other

other by a fre woman. Yea & he whiche was of the bonde woman / was boꝛne after the fleshe / but he whych was of the free woman / was boꝛne by pꝛomysse: whych thynges betoken misterye. For these women are two Testamentes: the one fro the mount Syna / whych gendꝛeth to bondage / whych is Agar: for mount Syna is called Agar / in Arabya / and boꝛdereth vpon the Cyte whych is nowe Ierusalem / and is in bondage wꝛth her chyldꝛe. But Ierusalem whiche is aboue / is free whych is the mother of vs all: for it is wꝛtten. Reioyse thou baryn that barest no chyldꝛen / bꝛeake foꝛth and crye thou that trauaylest not for the desolate hath many moꝛ chyldꝛen then she whych hath an husbāde. Bꝛethꝛe / we are after the maner of Isaac chyldꝛe of pꝛomysse: but as then he that was boꝛne carnally persecuted him that was boꝛne spirytually: Eue so is it now: neuerthelesse what sayth the scripture. Cast away the bonde woman / and her sone: for the sone of the bond woman shall not be heyre wꝛth the free woman. So then bꝛethꝛen / we are not chyldꝛen of the bonde woman: but of the free woman.

The Gospell on myddlent Sondaye.

John. vi. A.

Iesus went hys way ouer the see of Galyle nere to a Cyte called Tyberias and a great multitude folowynge hym / bycause they had sene the myꝛacles that he dꝛd vpon the whych were diseased. Iesus went vp in to a mountayn / & there he sate wꝛth his disciples / & Easter a feast of þe Jewes was nere. Then Iesus lyfte vp his eyes & sawe a great cōpany cōme vnto hym / & sayde to Philip. Whēce shall we by bꝛeade / that these myght eate?

W iij this

Ipsles and Gospels

thys he sayde to proue hym: for hym selfe knewe what he wolde do. Whilpp answered him. Two hū dretþ peny worth of bread are not sufficiēt for: thē that euery man myght haue a lytell. Then sayd vn to hym one of hys disciples/ Andzewe Symon Peters brother/ There is a lad here/ whyche hath fyue barley lous/ and two fpyshes: but what is that amonge so many? Iesus sayde/ make the people to sytte downe. There was moche haye in the place/ and the men satte downe/ in nombze aboue fyue thousande. Iesus toke the breade/ and gaue thanks/ and gaue to the disciples and hys disciples to them that were set downe. And ykewyse of the fpyshes/ as moche as they wolde. Whē they had eaten ynough/ he sayde to hys disciples. Gather vp the broken meate that remayneth/ that no thyng be lost. They gathered it together/ and fylled twelue baskettes wyth broken meate/ of the fyue barley lous/ whyche broken meate remayned to them that had eaten. Then those men/ when they had sene the miracles that Iesus dyd/ sayde. Thys is of a trueth/ the prophet whyche shall come in to the worlde.

The Ipsle on Passyon Sunday

Hebrewes the. ix. Chapter. C.

Bethē/ Chryll beyng an hys pzeest of good thynges to come: came by a greater & a more perfite tabernacle/ not made w handes/ that is to say/ not of thys maner buyldynge/ nether by the blood of gores & Calues: but by hys owne blood he entred ones for all/ in to the holy place/ and found eternall redēcyon: for yf the blood of Dre & of Gores/ & p ashes of an Heysker when it was

sprynckled/

spyr
purit
bloo
offer
consc
upn
of th
unce
p we
myg



heret
bica
and
arte
swer
ther
pray
were
sayn
Jew
deup
yet th
shall
fathe
are d
swer
thyn

spryncled/purified the vnclene as touchyng the
purifyng of the fleshe / how moch moze shall the
bloode of Christ / which throughe þe eternall spirite /
offered him selfe without spot to God pourge our
conscience from deade workes for to serue the ly-
uynge God / and for this cause is he the mediatour
of the newe testamēt / þe throughe death which chas-
unced for the redempcyon of those transgressions /
þe were in fyrst testamēt / they which were called /
myght receyue the promise of eternall enheritaunce.

The Gospell on passyon Sondag.

The. viij. Chapiter of Iohn. f



Jesus sayd to the company of the Iwes /
and the hye preestes. Which of you can re-
buke me of synne. Yf I say the trueth /
why do not ye beleue me? He þe is of God /
hereth goddes wordes. Ye therfore heare the not /
bicause ye are not of God. Then answered þe Iwes
and sayd vnto hym. Sape we not well? that thou
arte a Samaritane / and haste the deuyll. Jesus an-
swered. I haue not the deuyll but I honour my fa-
ther / and ye dishonour me. I seke not myn owne
praple / but there is one that seketh and iudgeth.
Verely verely / I saye vnto you: yf a man kepe my
saynges / he shall neuer se death. Then sayde the
Iewes to him. Howe knowe we that thou hast the
deuyll. Abraham is deed / & also the prophetes; and
yet thou sayest: Yf a man do kepe my saynges / he
shall neuer tast death. Arte thou greater then our
father Abraham? which is deed: and the prophetes
are deed: whome makest thou thy selfe? Jesus an-
swered. Yf I honour my selfe my honour is no-
thyng worth. It is my father that honoureth me /
whych

Epistles and gospels.

which ye say is your God/and yet haue ye not knowen him:but I knowe him: and yf I shulde saye I knewe him not / I shulde be a lyer / lyke vnto you. But I know him and kepe his saynge. Your father Abraham was glad to se my day / and he sawe it / and reioysed. Then sayd þe Jewes to him. Thou art not yet fyfty yere olde / & hast thou sene Abraham? Iesus sayd to them. Verely verely / I saye to you. My Abraham was / I am. Then toke they by stones to cast at him / but Iesus hyd him selfe / & went out of the temple.

The Epistle on Palme Sunday.

Philippenses the. ii. Chapter. A

Brethren / let the same mynde be in you / the which was in Christ Iesu / whiche beynge in the shape of God / and thought it no robbery to be equall with God. Neuerthelesse he made him selfe of no reputaciō / and toke on him the shape of a seruaunt:and became lyke vnto men / and was founde in his apparell as a man / he humbled him selfe / and became obedient vnto death / euen the death of the Crosse: wherfore God hath exalted him / and given him a name aboue all names. That in þe name of Iesu shulde euery knee bowe / bothe of thynges in heuen and thynges in earth / and thinges vnder earth: and þe all tongues shulde confesse that Iesus Christ is the Lorde / vnto þe prayse of God þe father.

The Passion on Palme Sunday.

Mathewe. xxvi. Chapter. A



Iesus sayde to his disciples. Ye knowe that after two dayes shalbe Easter and the sone of man shalbe delyuered for to be crucified.

be crucifyed. Then assembled togyther the chepfe
 preestes and the Scrybes / and the elders of the peo-
 ple into the palayes of the hye preeft whych was
 called Cayphas / and helde a counsell howe they
 myght take Iesus by subtilite / and kyll him / but
 they sayde. Not on the hollydayer: lest any trou-
 ble aryse amonge the people. When Iesus was in
 Bethany in the house of Symon the lypper: there
 came vnto him a woman which had an Alabastrer
 boxe of precyous oymtmente / and powzed it on his
 heed as he satte at the boorde. When his disciples
 sawe that / they had indignacyon: sayenge. What
 neded this wast? this oymtment myght haue ben
 well solde / and gyuen to þe poore. When Iesus vn-
 derstode that he sayd to the why trouble ye the wo-
 man? she hath wrought a good worke vpon me: for
 ye shall haue poore folke alwayes with you: but
 me shall ye not haue alwayes. And in that she cast
 this oymtment oer my body / she dyd it to burye me
 with all. Verely / I saye vnto you. Where soeuer
 this Gospell shall be preached thzoughout all the
 worlde / there shall also this þe hath done be tolde
 for a memo: pall of her. Then one of þe twelue cal-
 led Judas Iscaryoth / wet to þe chepfe preestes and
 sayd. What wpll you gyue me / and I wpll deliuer
 him to you. And they appoynted to him. xxx. petes
 of syluer: & ffrō þe tyme he sought oportunitie to be-
 traye him. The ffriday of swete breade þe disciples
 came to Iesus sayenge vnto him. Where wylt þe
 þe we prepare for the / to eate the Pasceall labe / and
 he sayde go in to the cyte / vnto suche a man / and
 saye to him. The mayster sayth / my tyme is at han-
 de / I wpll kepe myn Easter at thy house / with my
 disciples /

Epistles and Gospels.

disciples / and the disciples dyd as Iesus had apointed them & made redy the Easter lambe. When the euen was comme / he sat downe with þæt twelve. And as they dyd eate he sayd. Verely / I say to you / that one of you shall betray me. And they were exceedingly sorowfull / and began euery one of them to saye to him. Is it I master? He answered and sayde. He that depeeth his hande with me in the dyshe / shall betray me: the sone of man goeth as it is wyrtē of him; but wo be to that man / by whom þæt sone of man shall be betrayed. It had ben good for that mā / yf he had neuer ben bozne. Then Judas which betrayed him / answered and sayd. Is it I mayster? He sayd vnto him. Thou hast sayd. As they dyd eate / Iesus toke breade and gaue thankes / brake it / and gaue it to his disciples and sayd. Take / eate / this is my body. And he toke the cup / and thanked & gaue it them saynge / drynke of it euery one: for this is my blood of the newe testament / that shall be shed for many / for the remission of synnes. I say vnto you / I wyll not drynke henceforth of þæt fruyt of þæt vyne tree / vntyll that day when I shall drynke it new with you in my fathers kyngdom. And whē they had sayd grace they went out into the mount Oluete. Then sayd Iesus vnto them / all ye shall be offended by me this nyght. For thus it is wyrtē I wyll smyte the shepherde / and the flocke shall be scattered abrode. But after I am ryssen agayne / I wyll go befoze you in to Galyle. Peter answered and sayd vnto him. Though all men shulbe offended by the: yet wolde I neuer be offended. Iesus sayd to him. Verely / I saye vnto þæt / that this same nyght befoze the cocke crowe / thou shalt deny me thrise.

thyse. Peter sayd vnto him. If I shulde dye with
 thepet wolde I not deny the. Alike wylse also sayde
 all the disciples. Then went Iesus with them into
 a place which is called Bethsemany / and sayd to
 his disciples. Syt ye here whyle I go & pray ponder
 and he toke wyth him Peter & the two sones of ze-
 bedee / & began to waire so:owfull / and to be in ago-
 ny. Then sayd Iesus to them. My soule is heuy.
 enen vnto the death / tarye here and watche with
 me. And he went a lyttell aparte / and fell flat on
 his face & prayed saynge. O my father pf it be possi-
 ble / let this cup passe from me. Neuerthelesse / not as
 I wpll / but as thou wplt. And he came vnto the
 disciples / and founde them a slepe / and sayd to Pe-
 ter. What coude ye not watche with me one hour?
 watche and pray / that ye fall not in to tempracyō:
 the spirite is wplynge / but the fleshe is weyke.
 And went away ones moze / and prayed sayenge. O
 my father / pf this cup can not passe away from me /
 but that I drynke of it: thy will be fulfyllled / and
 he came and founde them a slepe agayne: for they
 eyes were heuy and he leste them / and wēt agayn
 and prayed the thyrde tyme / saynge the same wo-
 des. Then came he to his disciples & sayd to them.
 Slepe hence forth and take your rest. Take hede f
 hour is at hande. And the sone of man shall be be-
 trayed in to the handes of synners. Wyse / let vs be
 goynge / behold e / he is at hande that shall betraye
 me. Whyle he yet spake / loo / Judas one of f twel-
 ue came and with him a great multitude / w swor-
 des and staues / sente frō the cheyfe of the preestes
 and elders of f people. And he that betrayed him /
 had gyuen them a token / sayenge. Who soeuer I
 kysse /

Epistles and gospels.

kysse / that same is he / lay handes on him. And forth
 wythall he came to Iesus and sayd Hail mayster.
 And kysed him. And Iesus sayd to him. Frende /
 wherfore art thou come. Then came they and layde
 handes on Iesus / & toke him. And beholde one of
 them whyche were wyth Iesus stretched out hys
 hande and drew his sworde and stroke a seruaunt of
 the hie preeft and smote of his eare. Then sayd Je-
 sus vnto him. Put vp thy sworde into his sheathe:
 for all that laye hand on the sworde / shall peryshe
 with the sworde: epyther thynkest thou / that I can
 not nowe pray to my father / and he shall geue me
 mo the .xj. legions of angels. But how then shulde
 the scriptures be fulfilled? for so must it be. The sa-
 me tyme sayd Iesus to the multitude. Ye are come
 out as it were to a thefe / with swordes and sta-
 ues for to take me. I satte dayly teachynge in the
 temple amonge you / and ye toke me not. All this
 was done / that the scriptures of the pꝛophetes
 myght be fulfilled. Then all the disciples forsoke
 him and fled. And they toke Iesus and led him to
 Cayphas the hie preeft where the Scribes and the
 elders were assembled / and Peter folowed him a
 farre of / to the hie preeftes place / and went in / and
 sat with the seruauntes / to se the ende. The cheyf
 preeftes and the elders / and all the counsell: sought
 false wytnes agaynst Iesus for to put him to death
 but they founde none / in so meche þ when many false
 wytnesses came / yet founde they none. At the laste
 came two false wytnesses / and sayd. This felowe
 sayd I can destroye the temple of God / and buylde
 it agayne in thre dayes. And the cheyf preeft arose
 and sayd to him. Answerest thou nothyng / how is it
 that these

that these beare wytnesse agaynst the? But Iesus
held his peace. And þe cheyf preeſt answered & ſayd
to him. I charge the in the name of þe lyuynge God
that thou tell vs whether thou be Chriſt the ſone
of God. Ieſus ſayd to him / thou haſt ſayd. Neuer-
theles I ſaye vnto you. Hereafter ſhall ye ſe þe ſone
of man ſpytynge on the ryght hande of power / and
come in the cloudes of the ſkye. Then the hye preeſt
rēt his clothes ſaying. He hath blaſphemed / what
nede we of any mo wytnelles? behold / nowe ye ha-
ue herd his blaſphemy / what thynke ye? They an-
swered & ſayde. He is worthe to dye. Then ſpyt
they in his face / and buſſeted him w̄ ſtyles / & other
ſmote him with the palme of their handes on hys
face / ſaynge. Tell vs thou Chriſt / Who is he that
ſmote þe? Peter ſate without in the palapce / and a
damſell came to him ſapenge. Thou alſo waſt with
Ieſus of Galile / but he denyed before the all ſayng
I wote not what thou ſayeſt. When he was gone
out into þe porche / an other wench ſaw him / & ſayd
to them that were there. This felow was alſo w̄
Ieſus of Nazareth / and agayne he denyed with an
othe / þe knewe not þe mā. And after a whyle came
to him they that ſtoode by and ſayd to Peter. Sure-
ly thou arte euē one of them / for thy ſpeeche bewra-
peth the. Then began he to curſe / and to ſwere that
he knewe not the man. And immediatly the cocke
crewe. And Peter remēbzed the wordes of Ieſus /
whyche ſayd vnto him. Before the cocke crowe /
thou ſhalt deny me thryſe: and went out at the
dores / and wepte bytterly. When the mornyng
was commē / all the cheyfe preeſtes and the elders
of the people helde a counſell agaynſt Ieſus to put
him to

Epistles and gospels.

him to death/and brought him bounde and deliuered him vnto Ponce Pilate the debite. Then when Judas which betrayed him/ sawe that he was condemned/ he repented him selfe: and brought agayne the thirtie plates of syluer to the preestes and elders/ saynge. I haue synned / betraynge the innocent bloude. And they sayde. What is that to vs/ se thou to that? And he cast downe the syluer plates in the temple and departed / and went & hanged him selfe. And the cheyfe preestes toke the syluer plates and sayde. It is not lafull for to put them into the treasury/ bycause it is the pryce of bloude/ and they toke counsell / and bought with them a potters felde/ to burie straungers in/ wherfore the felde is called/ the felde of bloude vnto this daye. Then was fulfilled that which was spoken by Jeremy the prophet sayenge. And they toke thirtie syluer plates/ the pryce of him that was valowed/ whom they bought of the chyldren of Israell/ and they gaue them for the potters felde/ as the Lorde apoynted me. Iesus stode before the debyte / and the debyte asked him saynge. Arte thou kyng of Jewes? Iesus sayd to him. Thou sayest. And when he was accused of the cheyfe preestes/ and elders/ he answered nothinge. Then sayde Pilate vnto him hearest thou not / howe manie thynges they laye agayn the? And he answered vnto him neuer a worde. In so moche that the debyte meruayled greatly. At that feast the debite was wont to deliuer to the people a prysoner whome they wolde desyre. He had then a notable prysoner/ called Barabbas. And when they were gathered togyther. Pilate sayd to them. Whether wyll ye that I gyue lose vnto

vnto you Barabas or Iesus þ is called Christ? For
 he knewe well / that for enuy they had deliuered
 hym. When he was set downe to gyue Iudgemēt /
 hys wyfe sent to hym saye. Haue thou nothyng
 to doo with that iust man for I haue suffred many
 thynges thys day in a dreame aboute hym. But the
 chiefe priestes and the elders perswaded the people
 that they shulde aske Barabas / & shulde destroy
 Iesus. Then the debite answered and sayde to the.
 Whether of þ twayne wyll ye that I let loose to
 you? and they sayde Barabas. Pylate sayde vnto
 them. What shall I do then wyth Iesus / why?
 he is called Chyste? They all sayd to hym / let him
 be crucified. Then sayd the debyte what yll hath
 he done? And they cryed the more sayng. Let hym
 be crucified. When pylate saw þ he preuayled no
 thyng / but that more busynes was made he toke
 water and washed his handes / before the people
 sayng. I am innocente of the bloud of thys iust
 person / and that ye shall se. Then answered all þ
 people and sayd. Hys bloud be on vs / and on oure
 chyldren. Then let he Barabas lose vnto them / &
 scourged Iesus / and deliuered hym to be Crucif-
 ied. Then the souldyers of the debyte toke Iesus
 to the comunon hall: and gathered to hym all the
 company / and they strypped hym / and put on hym a
 purple robe: and platted a crowne of thornes / and
 put it on hys heed / and a reede in hys ryght hāde: &
 bowed theyr knees / before hym / and mocked hym
 sayng. Hail kyng of the Iewes / and spytte
 on hym: and toke the reede and smote hym on the
 heed. And when they had mocked hym / they toke
 the reede of hym agayne / and put hys owne rai-
 ment

Psalles and Gospels

ment on hym / and led hym away to Crucifye hym.
 And as they came out they found a man of Cyren
 named Symon. Hym they compelled to beare hys
 Crosse. And when they came to the place called
 Golgotha. That is to saye / a place of deed mens
 sculles. They gaue hym vynerger to dꝛynke / myn-
 gled wyth Gall: & when he tasted therof / he wolde
 not dꝛynke. When they had Crucified hym / they
 parted hys garmentes / and dyd cast lottes / to ful-
 fyll that whych was spoken by the prophet. They
 deuided my garmentes amonge them / and on my
 vesture dyd cast lottes. And they sat and watched
 hym there: and they set by ouer hys heed the cause
 of hys deeth wꝛyten. This is the kyng of the Jee-
 wes. And there were two theues crucified wyth
 hym / one on the ryght hande / and another on the
 lefte. They that passed by reuyled hym / wagging
 theyꝝ hecches and sayinge. Thou that destroyest the
 temple of God and buyldest it in thre dayes saue
 thy selfe. Yf thou be the sone of God / comme downe
 from the Crosse. Likewise also the hye Priestes
 mockyng hym / wyth the scribes and elders sayde
 He saued other / hym selfe he can not saue. Yf he
 be the kyng of Israell / let hym nowe comme downe
 from the Crosse / and we wyll beleue hym. He
 trusted in God / let hym deliuer hym nowe / yf he
 wyll haue hym / for he sayde / I am the Sone of
 God. That same also the theues whyche were cru-
 cified wyth hym / cast in hys recthe. From the syxt
 houre was there darkenesse ouer all the lande / vnto
 the nyynth houre. And aboute the nyynth houre /
 Iesus cryed wyth a loude voyce / sayinge. Ely /
 Ely / Lamazababany. That is to say. My God /
 My God.

My God / Why hast thou forsaken me? Some of them that stode there / when they herde that sayd. Thys man calleth for Helyas. And streyght waye one of them ranne / and toke a sponge and fylled it full of vyner / and put it on a reede / and gaue hym to drynke. Other sayde let be / let vs se whether Helyas wyll comme and delyuer hym. Jesus cryed agayne wyth a loude voyce / and yelded vp hys ghost. And beholde the vayle of the temple dyd rent in twayne from the top to the botome: and the earth dyd quake / and the stoncs dyd rent / and graues dyd open / and the bodyes of manye sayntes that slept / arose and came out of their graues after his resurreccyon / and came into the holy Cyte and appeared vnto many. When the Centurion / and they that were with hym watchynge Jesus sawe the earth quake / and those thynges whych happened / they feared greatly sayng. Of a suertye this was the sone of God. And manye womē were there / beholdynge hym a farre off / whych folowed Jesus fro Balye / mynstrange vnto hym. Amonge whiche was Mary Magdalene and Mary the mother of James and Ioses / and the mother of Iehedres chylde:en. When the euen was comme thre came a ryche man of Arymathia / named Ioseph / whiche also was Jesus' discyppe. He went to Pilate / and begged the body of Jesu.

Then Pilate commaunded the body to be delyuered / and Ioseph toke the body and wrapped it in a cleane linnen clothe / & put it in his newe Tōbe / whiche he had hewen out euen in the rocke: and rolled a great stone at the doze of the sepulchre / and departed. And there was Mary Magdalene &

Bylles and Gospels
the other Mary spytynge ouer agaynst the sepul-
ture.

The Gospell on Palme
Sondaye.

The next day that foloweth good fryday
the hye preestes and pharyses got thei-
selues to pylate and sayde. Syr we re-
meñre / that this deceyuer sayde whyle
he was yet aloue. After thre dayes I
wyl aryse agayne. Commaunde therfore the Se-
pulchre be made sure / vntyl the thyrde daye / lest
peradventure hys discyples comine and steale hym
away / & say to the people / he is rysen fro death / &
the laste errour be worse then þe fyrst. Pylate sayd
to them, Take watchemen / go and make it as sure
as ye can: and they went and made the sepulchre
sure wyth watchemen / and sealed the stone.

The Passyon on good frydaye.
John. xviij. Chapter. D.

Jesus went forth with hys discyples out
the broke cedron / where was a garden
in to the whych he entred wyth his discy-
ples. Judas also whiche betrayed hym /
knewe the place / for Jesus oft tymes resorted thy-
der wyth his discyples. Judas then after he had re-
ceyued a bonde of men / and mynysters of the hye
preestes and pharyses / came thyder wyth lanter-
nes and fyerbrondes and weapons. When Jesus
knowynge althynges that shuld comie on hym /
went forth and sayde to them. Whom seke ye?
They answered hym. Jesus of Nazareth. He
sayd vnto them I am he. Judas also whiche
betrayed

betrayed hym / stode wyth the / but as soone as he
 had sayd to them / I am he they went backward
 and fel to the ground. And he asked the agayn:
 Whom seke ye? they sayd / Iesus of Nazareth. Ie-
 sus answered. I sayd to you I am he. Yf ye seke
 me / let these go theyr way: That I sayenge myght
 be fulfilled whych he spake. Of them which thou
 gauest me haue I not lost one. Symon Peter had
 a sworde and drew it / and smote the hye p[re]stes
 seruaunt / and cut of his ryght eare / the seruaunt
 es name was Malchus. Then sayd Iesus to Pe-
 ter. Put vp thy sworde into the sheathe. Shall I
 not drynke of the cup whych my father hath gyue
 me? Then the company and the Captayne / and the
 ministers of the Jewes / toke Iesus & bounde him /
 & let him away to Anna / for he was father in lawe
 unto Cayphas. This Cayphas was he that gaue coun-
 sell to the Jewes / that it was expedient / that one
 man shuld dye for the people. And Symon Peter
 followed Iesus and another discyp[le]. That discy-
 ple was knowen of the hye p[re]st / and wente in
 wyth Iesus in to the palaces of the hye p[re]st / but
 Peter stode at the doore wythout. Then went out
 the other discyp[le] whych was knowen to the hye
 p[re]st / and spake to the damsell that kepte the doore /
 and brought in Peter. Then sayde the damsell that
 kept the doore vnto Peter. Arte not thou one of thys
 mans discyples? He sayde I am not. The seruants
 & the minysters stode there and had made a
 fyre of coles / for it was colde and they warmed
 them selues. Peter also stode amonge them / and
 warmed hym selfe. The hye p[re]st asked Iesus of
 thys discyples and of thys doctryne. Iesus answer-

Epistles and Gospels.

red hym? I spake openly in the worlde / I curre
taught in the synagoge and in the temple / where
all the Jewes resorted / and in secrete haue I sayd
nothyng. Why askest thou me? Aske them whiche
herde me / what I sayd vnto them / beholde they
can tell what I sayd? When he had thus spoken/
one of the minystrers that stode by smote Iesus
on the face sayinge Answerest thou the hye preest
so? Iesus answered hym . Yf I haue yll spo:
ken / beare wytnesse of yll: Yf I haue wel spoken/
why smyrest thou me? And Annas sent hym bo:
unde vnto Cayphas the hye preest. Simon Pe:
ter stode and warmed hym selfe / and they say:
de vnto hym. Arte thou not also one of his di:
scypples? He denyed it and sayde. I am not. One
of the seruantes of the hye preest / hys Cosyn who
se eare Peter smote of sayde vnto hym. Wyldest thou
not Ie the in the gardeyn with him? Peter denyed it a:
gayne / and immediatly the Cocke crewe. Then led
they Iesus from Cayphas in to the hall of Iudge:
ment. It was in the mo:nyng and they them sel:
ues went not in to the Iudgement hall / lest they
shulde be defyled / but that they myght eate the
Pascall lambe. Pilate then went out to them and
sayde. What accusa:yon brynge ye agaynst this
man? They answered and sayde to hym. Yf he were
not an yll doer / we wolde not haue deliuered him
to the. Then sayde Pilate to them. Take ye hym /
and iudge hym after your owne lawe. Then the Je:
wes sayde vnto him. It is not lauffull for vs to put
any mā to death. That the wordes of Iesus myght
be fulfilled / whiche he spake / synsignifieng what
death he shulde dye. Then Pilate entred into the
Iudgement

Judgemēt hall agayne and called Iesus and sayd
to hym. Art thou the kynge of the Jewes? Iesus
answered hym. Sayest thou that of thy selfe/or
dyd other tell it the of me? Pilate answered. Am I
a Jewe? Theyn owne nacyō/and hys preestes ha-
ue deliuered the to me. What hast thou done? Je-
sus answered. My kyngdome is not of this worl-
de / yf my kyngdome were of this worlde / then
wolde my mynisters surelye fpyght that I shulde
not be deliuered vnto the Jewes. But nowe is my
kyngdome not from hence. Pilate sayde vnto him.
Then art thou a kynge? Then Iesus answered.
Thou sayest þ I am a kynge. For thys cause was
I borne/and for this cause came I in to the world/
that I shulde beare wytnes vnto the trueth/and
all that are of the trueth heare my voyce. Pilate
sayde vnto hym. What thyng is trueth? And
when he had sayde that/he wente out agayne to
the Jewes/and sayde to them. I fynde in hym no
cause at all. Ye haue a custome that I shulde de-
liuer you one lose at Easter/wyll ye that I lose to
you the kynge of the Jewes? Then cryed they all
agayne sayinge. Not hym/but Barabas. That
Barabas was a robber. Then Pilate toke Je-
sus and scourged hym: and the souldyers wonde
a crowne of thorne/and put it on hys heed / and
they dyd on hym a purple garment / and sayde.
Hail kynge of the Jewes/and they smote hym
on the face. Pilate went forth agayne and sayde
to them. Beholde/I brynge hym forth to you that
ye may knowe / that I fynde no faute in hym.
Then came Iesus forth wearynge a crowne of
C liij thorne

thorne and a robe of purple. And Pilate ſayde to them/ behold the man. When the hye preeſtes and minyſters ſawe hym/they cryed ſayinge. Crucify hym/ Crucify hym. Pilate ſayde to them. Take ye hym/ and crucify hym/ for I fynde no cauſe in hym. The Jewes answered hym. We haue a lawe/ and by oure lawe he ought to dye/ bccaufe he made him ſelfe the ſone of God. When Pilate herde the ſayinge/ he was the more aſtrayde/ and wente agayne in to the Iudgement hall and ſayde vnto Jeſus. Whence arte thou? But Jeſus gaue hym no anſwere. Then Pilate ſayde vnto hym. Speakeſt thou not vnto me? Knoweſt thou not that I haue powre to Crucify the? and haue power to loſe the? Jeſus answered. Thou couldeſt haue no power at all agaynſt me/ excepte it were gyue the from aboue. Therfore he that deliuered me to the/ is more in ſynne/ & from thenſforth ſought Pilate meannes to loſe hym/ but the Jewes cryed ſayinge. Ye thou let hym go/ thou art not Ceſars frende. For who ſoeuer maketh hym ſelfe a kynge/ is agaynſt Ceſar. When Pilate herde that ſayinge/ he brought Jeſus forth and ſate downe to gyue ſentence/ in a place called the Pavement: but in the Hebrewe tonge Gabbatha. It was the Sabbath euen that falleth in the Eaſter feaſt/ and aboute the ſyxtie houre. He ſayde to the Jewes/ beholde your kynge. They cryed/ away wyth hym/ away wyth hym. Crucifye hym. Pilate ſayde vnto them. Shall I crucifye your kynge? The hye preeſtes answered. We haue no kynge but Ceſar. Then deliuered he hym vnto them/ to be crucified. And they toke Jeſus and led hym awaye/ and he bare hys Crolle

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Croſſe and went forth into a place called the place
of deed mens ſculles: whiche is named in Hebꝛewe
Golgotha / where they crucifyed him / & two other
with him / on eyther ſyde one / and Jeſus in þ̄ myd-
deſt. and Pilate wrote his tyle / and put it on the
Croſſe. The wytyng was . Jeſus of Nazareth /
kyng of the Jewes . This tyle red many of the
Jewes: for the place where Jeſus was crucifyed
was nere to þ̄ cpte. And it was wypte in Hebꝛewe /
Greke / and Latyn. Then ſayde the hye pꝛeſſes of þ̄
Jewes wypte not. Kyng of Jewes: but þ̄ he ſayd
I am kyng of þ̄ Jewes. Pilate answered. What I
haue wytten / þ̄ haue I wypte. Then þ̄ ſouldyers
whē they had crucifyed Jeſus / toke his garmētes /
and made foure partes / to euery ſouldyer a parte / &
also his cote / the cote was without ſeame wrought
on thꝛoughout: and they ſayd one to another: let vs
not deuide it / but caſt lottes who ſhall haue it: that
þ̄ ſcripture myght be fulfilled whiche ſayth. They
parted my rayment among them and on my cote
dyd caſt lottes. And the ſouldyers dyd ſuche thyn-
ges in dede. There ſtoode by the croſſe of Jeſus / his
mother / and his mothers ſyſter / Mary the wyfe of
Cleophas / and Mary Magdalene. When Jeſus
ſawe his mother and the diſciple ſtandynge whom
he loued: he ſayd vnto his mother. Woman behold
thy ſone. Then ſayd he to the diſciple beholde thy
mother. And from that houre the diſciple toke her
for his owne. After that when Jeſus perceyued þ̄
all thyngeſ were perfourmed that the ſcripture
myght be fulfilled / he ſayd. I thꝛiſt. There ſtoode a
beſtell full of vynerge by / and they fylled a ſponge
with vynerge / and wonde it aboute with yſope
and put

Psalles and Gospels.

and put it to his mouth. As soone as Iesus had receyued of the byneger / he sayde. It is finished / and bowed his heed / and gaue vp the ghost. The Jewes then bycause it was the Saboth euen / that the bodies shulde not remayne on the crosse on the Saboth day : for the Saboth day was a hye day / besought Pilate that their legges myght be broken / and that they myght be taken downe . Then came the souldyers / and brake þ legges of the fyrst / and of the other which was crucifyed with Iesus. But whē they came to Iesus / & sawe that he was deed all redy / they brake not his legges / but one of the souldyers with a spere thrust him in to the syde / and forth with came there out blode & water / & he that sawe it bare recoꝝde / and his recoꝝde is true / & he knoweth that he sayth true / that ye myght beleue also . These thynges were done that the scripture shuld be fulfilled . Ye shall not breake a bone of him. And agayn another scripture sayth. They shall loke on him whom they pearced.

The Gospell on good Fryday.



After that Ioseph of Aromathia which was a disciple of Iesus / but secretly for feare of the Jewes / besought Pilate that he myght take downe the body of Iesus / and Pilate gaue him lycence / and there came also Nicodemus (whiche at the begynnynge came to Iesus by nyght) & brought of myrrre and Aloys myngled together aboute an. C. pounce weyght. Then toke they the body of Iesus / and wound it in linnen clothes with the odours / as the maner of the Jewes is to bury / and in the place where Iesus was crucifyed was a gardyn / & in the gardyn
a newe

a newe sepulchre wherin was neuer man layde/
there layde they Iesus/bycause of the Jewes Sa:
both euy:n:foz the sepulchre was nere at hande.

The Epistle on Easter day. Cozynth. v. C.

Brethren / pouurge the old: leuen: that ye may
be newe dowe / as ye are swete bzeade. For
Christ our Easter lambe/is offered bp for vs. Ther:
foze let vs kepe hollyday/not in olde leuen/neyther
with the leuen of malycyousnes and wyckednes:
but with the swete bzeade/of purenelle and tructhy.

The Gospell on Easter day.

Marke. xvi. Chapter. A.



Mary Magdalen / and Mary Jacoby / &
Salome / bought odours þ they myghe
come and anoint Iesus. And early in the
mornynge the next day after the Saboth
daye/they came vnto the sepulchre/whē the sonne
was rysen/& they sayd one to another. Who shall
rolle vs away the stone from the doze of the sepul:
chre? And when they looked / they sawe how þ stone
was rolled away/foz it was a very great one. And
they went in to the sepulchre/and saw a yōge man
syttyng on þ ryghte syde/clothed in a longe whyte
garmiente / and they were abashed. And he sayd to
them. Be not afrayde. Ye seke Iesus of Nazareth
whyche was crucifyed. He is rysen/he is not here/
beholde the place where they put him: but go your
way and tell his disciples/ and namely Peter / he
wyl go before you in to Galyle / there shall ye se
him/as he sayde vnto you.

The Epistle on Monday in Easter weke

Actes of the Apostles. x. Chapter. F

Peter

Peter stode by amonge the people / and sayde vnto the. Ye knowe well that Iesus Christe was preached throughtout all Jewry: and began in Galyle / after þe baptyisme whiche Iohn preached: howe God anoynted Iesus of Nazareth with the holy ghost: and with power. Whiche Iesus went about doyng good and healyng all that were oppressed of the deuyls: for God was with him / and we are wytnesses of althynges / whiche he dyd in the lande of the Jewes / and at Ierusalē / whome they slewe & haged on tree: him God raysted vp the thyrde day / & shewed him openly: not to all the people / but to vs wytnesses chosen befoze of God. Which ate & dranke with him after that he arose from death. And he commaunded vs to preache to the people / and testifye that it is he that is ordey- ned of God a iudge of quicke & deed. To him geue all the prophetes wytnes that throughe his name shall receyue remission of synnes / all that beleue in hym.

The Gospell on the monday in easter weke.

The. xxiij. Chapiter of Luke. C

Two of the disciples of Iesu went þe same daye to a castell whych was from Ieru- salem about. lx. fozlonges called Emaus / and they talked togyther of all those thyn- ges that had happened. And it chaunfed as they commoned togyther & reasoned / that Iesus hym selfe drewe nere / & went with them / but their eyes were holden / that they coude not knowe him / and he sayd to them. What maner of communicacions are these that ye haue one to an other as ye walke & are sad? And the one of them named Cleophas answered

answered and sayd to him. Art thou only a straunger in Ierusalē / and hast not knowen the thynges which haue chaused ther in these dayes? to whom he sayde what thynges? And they sayde to him of Ies^{us} of Nazareth / whiche was a prophet myghty in dede & worde / befoze God & all the people. And howe the hye p^{re}estes & our rulers deluyered him to be cōdemned to death / and haue crucifyed him: but we trusted that it shoulde haue ben he that shuld haue deluyered Israel. And as touchynge all these thynges / to day is euen the thyzde day that they were done. Yea and certayne women also of our cōpany made vs astonyed / whiche came early to the sepulchre / and found not his body & came sayinge / that they had sene a visyon of angels / which sayd that he was alue. And certayn of them whych were with vs / wente theyr way to the sepulchre / & founde it euen so / as the women had sayd: but him selfe they sawe not. And he sayd to them. O folles and slowe of hert to beleue all that the prophetes haue spoken: ought not Ch^{ri}st to haue suffred these thynges / & to enter into his glory. And he began at Moyses and at all the prophets / & interpreted to them in all scriptures whiche were wyrtten of hym / and they drewe nere to the castell which they wēt to: and he made as though he wolde haue gone further: but they constrained him sayenge. Abode with vs / for it draweth towardes nyght / and the day is far passed: & he went in to tary with thē. And it came to passe as he satte at meate with them / he toke bread / blyssed it / brake and gaue it to them / & theyr eyes were opened and they knewe him / and he banyshted out of theyr spght / and they sayd

Epistles and Gospels.

sayd bytwene the selues / dyd not our hertes burne within vs whyle he talked with vs by the waye: and as he opened to vs the scriptures. And they arose by the same houre & returned agayne to Jerusalem and founde the eleuen gathered togyther / and them that were with them / whych sayd the Lorde is rylen in dede / and hath appered to Symon / and they tolde what thynges was done in the way / and howe they knewe him in breakyng of bread.

The Epistle on teweysday in Easter weke.

Actes of the apostles. xij. Chapter.

Paule stode vp / and beckened with the hande and sayd. Ye men and brethren chylidren of the generacyon of Abraham / and whosoener amonge you feareth God: to you is this worde of saluacyon sent. The inhabyters of Jerusalem and their rulers / because they knewe hym not / no: yet the voyces of the prophetes whych are red enery Saboth daye. They haue fulfilled them in condempnyng him: And when they found no cause of death in him / yet despyed they Pilate to kyll him. And when they hadde fulfilled all that were wyrtten of him / they toke him downe from the tree / and put him in a sepulchre: but God rased him agayne from death. And he was sene many dayes of the whych came with him from Galyle to Jerusalem / whych are his wytnesses vnto the people. And we declare vnto you / howe that the promyse made vnto the fathers / God hath fulfilled vnto vs theyr chylidren / in that he rased vp Iesus agayne.

The Gospell on the Teweysday in Easter weke.

Luke. xxij. Chapter.

Jesus

Iesus him selfe stode in the myddest of his disciples / and sayde vnto them. Peace be with you. And they were abashed and a frayde / supposynge that they had sene a spirite. And he sayde vnto them. Why are ye troubled? and why do thoughtes aryse in your hertes? Beholde my handes / & my feete: that it is euen I / my selfe / handle me and se. For spirytes haue no fleshe and bones / as ye se me haue. And whē he had thus spoken / he shewed them his handes / and his feete: and whyle they yet beleued not for Ioye / and wondered: he sayd vnto them / haue ye any meate? And they gaue him a pece of bropled fyshe / and of a honny combe / and he toke it and did eate it before thē / and he sayde vnto them. These are the wordes / whiche I spake vnto you: whyle I was yet with you / that all must be fulfylled / which were wyrtten of me in the lawe of Moyses / and in the prophetes / and in the psalmes. Then opened he theyr wyttes / that they myght vnderstande the scriptures: and sayd to them thus it is wyrtten / and thus it behoueth Christe to suffer / and to aryse agayne from death the thyrde daye. And repentaunce and remission of synne / shulde be preached in hys name amonge all nacjons.

The Wyllle on wednysday in Easter.

Actes of the Apostles. iij. Chapter. C

Peter openynge hys mouth sayde. Ye men of Israell / and all ye that feare God heare. God of Abraham Isaac and Iacob / the God of your fathers hath glorified hys sone Iesus. Whome ye betrayed / and denyed in the presence of Pilate: when he had Iudged hym to be loosed. But ye denyed

benyfed the holy and juſte / and deſpyed a murthe-
 ver to be gyven you / and kyled the Lorde of lyfe /
 to whome God hath raiſed from deathe of the whi-
 che we are wyrmelles and nowe brethren / I knowe
 that throughte ignorance ye dyd it / as dyd alſo
 your heeles. But God whiche ſhewed before by the
 mouth of all the prophetes that Chriſt ſhulde ſuffer
 haſte this wyſe fulfilled it.

The Goſpell on wednysday in Eaſter weke.

The vii. Chapter of John.



After that Jeſus ſhewed him ſelfe agayne
 to his diſciples / at the ſee of Tiberias.
 And on this wyſe ſhewed he him ſelfe.
 There was together Symon Peter / and
 Thomas which is called Didymus / and Nathas
 nael of Cana a cyle of Galyle and the ſonnes of ze-
 bedee / & two other of the diſciples Symon Peter
 ſayd to them. I go a fyſhyng. Wher ſayd vnto him
 We alſo wyll go with the. Thet wente they away
 and entered in to a ſhyp. Abreight was / and þ nyght
 caught they nothyng: but when the morninge
 was now come / Jeſus ſtoode on the ſhore. Heurte
 theſe / the diſciples knewe not that it was Je-
 ſus. Jeſ. ſayd vnto the. Syys / have ye any meate?
 They answered him no: and he ſayde vnto them.
 Caſt out the net on the ryght ſyde of the ſhyp / and
 ye ſhall fynde. Wher caſt out / and knowe they were
 not able to drawe for the multitude of þ fyſhes.
 Then ſayd the diſciple to whome Jeſus loved vnto
 Peter. It is the Lorde. When Symon Peter herd
 that it was the Lorde / he gyfte his maſſell to him /
 for he was naked / & ſprage in to the ſee. The other
 diſciples came by ſhyp / for they were not farre fro
 lande;

lande: but as it were. **CC.** cubytes: and they drew
the nette with fyfshes. As soone as they were co:
me to land/they sawe hote coles and fyfthe layde
theron/and breade. Iesus sayde to them brynge
of the fyfthe whyche pou haue caughte. Symon de
ser stepped forth/and drew the nette to lande/
full of greate fyfshes: an. **C. & liij.** And for all þ there
was so manye/pet was not the nett broken. Ie:
sus sayde to them come and dyne. And none of the
discyples durst aske hym what art thou? for they
knewe that it was the Lorde. Iesus then came &
toke breade and gaue it them/and fyfthe lykewyse.
And this is now the thyrde tyme/that Iesus ap:
peared to hys discyples/after that he was rysen a:
gayne from deathe.

The Epistle on the fyfthe Sondaye after
Easter daye/called lowe Sonday. The
fyfthe Epistle of Iohn. v. Chap. A.

Most dere beloued brethren/all that is bo:
ne of God ouercommeth the worlde/& thys
is the victorie that ouercommeth the worlde/eu:
oure fayth: who is it/that ouercometh the worlde/
but he whiche beleueth/that Iesus is the sonne of
God: This Iesus Chryst is he þ came by water &
bloude/not by water onely: but by water & bloude:
And it is the spiryte that beareth wytnes: because
the spirite is trueth. For there are thre which beare
recorde in heuen. The father/the worde and the
holy ghyft. And these thre are one/for there are
thre whiche beare recorde in earthe. The spiryte/
the water/and bloude: and these thre are one. Yf
we receyue the wytnesse of men/the wytnesse of
God is greater: for this is the wytnes of God/
by whiche

denyed the holy and Iuste / and despyred a murthe:
rer to be gyuen you / and kyled the Lorde of ipe/
whome God hath rased from deathe: of the whi
che we are wytnelles: and nowe brythre / I knowe
that throughe ygnoraunce ye dyd it / as dyd also
your heedes. But God whiche shewed befoze by the
mouth of all the prophetes that Christ shulde suffer
hathe this wyle fulfilled it.

The Gospell on wednysday in Easter weke:

The. xxi. Chapter of Iohn. A



After that Iesus shewed him selfe agayne
to his disciples / at the see of Tiberias.
And on this wyle shewed he him selfe.
There was together Symon Peter / and
Thomas which is called Didimus / and Natha
nael of Cana a cyte of Galyle and the sones of ze
bedee / & two other of the disciples Symon Peter
sayd to them. I go a fpyhyng. They sayd vnto him
We also wyl go with the. Then wente they away
and entred in to a shyp streyght way / and þ nyght
caught they nochtynge: but when the mornynge
was nowe come / Iesus stode in the shyp. Neuer
thelesse / the disciples knewe not that it was Je
sus. Ies^{us} sayd vnto the. Syrs / haue ye any meate?
They answered him no: and he sayde vnto them.
Cast out the net on the ryght syde of the shyp / and
ye shall fynde. They cast out / and anon they were
not able to drawe it for the multitude of þ fyllhes.
Then sayd the disciple whome Iesus loued vnto
Peter. It is the Lorde. When Symon Peter heerd
that it was the Lorde / he gyrded his mactyll to him /
for he was naked / & sprāge in to the see. The other
disciples came by shyp / for they were not farre fro
lande;

lande: but as it were. CC. cubytes: and they drew
 the nette with fyfthes. As soone as they were co-
 me to land/they sawe hote coles and fyfthe layde
 thereon/and breade. Iesus sayde to them brynge
 of the fyfthe whychepou haue caught. Symon Pe-
 ter stepped forth/and drew the nette to land/
 full of greate fishes: an. CC. & liij. And for all þe there
 was so manye/pet was not the nett broken. Je-
 sus sayde to them come and dyne. And none of the
 discyples durst aske hym what art thou? for they
 knewe that it was the Lorde. Iesus then came &
 toke breade and gaue it them/and fyfthe lykewyse.
 And this is now the thyrde tyme/that Iesus ap-
 peared to hys discyples/after that he was rpsen a-
 gayne from deathe.

The Epistle on the fyfthe Sondaye after
 Easter daye/called lowe Sunday. The
 fyfth Epistle of Iohn. v. Chap. A.

Most dere beloued brethren/all that is boꝝ-
 ne of God ouercommeth the worlde/& thys
 is the victorpe that ouercommeth the worlde/euē
 oure fayth: who is it/that ouercometh the worlde/
 but he whiche beleueth/that Iesus is the sonc of
 God? This Iesus Chꝛyst is he þe came by water &
 bloude/not by water onely: but by water & bloude:
 And it is the spiryte that beareth wytnes: because
 the spirite is trueth. For there are thre which beare
 recoꝝde in heuen. The father/the worde and the
 holy ghost. And these thre are one/for there are
 thre whiche beare recoꝝde in earth. The spiryte/
 the water/and bloude: and these thre are one. Yf
 we receyue the wytnesse of men/the wytnesse of
 God is greater: for this is the wytnes of God/
 D whiche

Pyssles and Gospels

whych he testified of his sonc. He that beleueth
on the sone of God/hath the wprnesse of God in
selfe.

The Gospell on lowe Sondaye The. xx.

Chapter of Iohn. E.



The same daye at nyght whiche was the
morowe after the Sabbath daye: when
the doores were shut/where the disciples
were assembled together for fere of the
Iewes came Iesus and stode in the myd
dest/ & sayd to them. Peace be wyth you. And whē
he had so sayde/he shewed vnto them his handes
and his syde. Then were the disciples glad when
they sawe the Lorde. Then sayde Iesus to them
agayne. Peace be wyth you. As my father sent
me/euen so sende I you. And when he had sayd þ/
he bzeathed on them and sayde to them. Receyue
þ holyghost. Whose synnes soeuer ye remyt/they
are remytted to them: & whose synnes soeuer ye re:
tayne/they are reteyned. But Thomas one of the
ty. called Didimus/was not wyth them/whē Je
sus came/the other disciples sayde vnto hym. We
haue sene the Lorde. And he sayde vnto them. Ex:
cepte I se in his handes/the ppynte of the napyles/
and put my fynger in the holes of the napyles: and
shrust my hande into his syde/I will not beleue. And
after viij. daies agayne his disciples were within &
Thomas with them. Then came Iesus when the
doores were shutte/ad stode in the myddest/ & sayd.
Peace be with you. After that sayde he vnto Tho:
mas/brynge thy spynger/hyther and se my handes/
and brynge thy hande/and trust it in to my syde/
and be not faythlesse/but beleuynge. Thomas an:
swered

swered and sayde to hym My Lord and my God,
 Jesus sayde vnto hym. Thomas, because thou hast
 sene me / therfore thou beleeuest. Happy are they þ
 haue not sene / and yet beleue. And many other sp
 ghts dyd Jesus in the presence of his Disciples /
 whiche are not wyrtten in this booke. These are
 wyrtten that ye myght beleue that Jesus is Chri
 ste the sone of God / & that in beleuyng / ye myght
 haue lyfe thowgh his name.

The Psalle on the .ij. Sunday after Ea:

fter The first Psalle of Petre the .ij.

Chapter. C.

Quost dere beloued brechzen. Christ suffered
 for vs / leauynge vs an ensample that we shul
 be folowe his steppes which dyd no synne: neyther
 was there gyle foude in his mouth / whiche whē he
 was reupled / reupled not agayn / whē he suffered /
 he threathned not / but commytted the cause to him
 that iudgeth ryghteously / which his owne selfe ba
 re our synnes in his body on þ tree / that we shulde
 be deliuered from synne: and shulde lyue in rygh
 tuousnes by whose stryppes ye were healed: for ye
 were as shepe goynge a stray / but are now recon
 ned to the shepherde and bylshop of pour soules.

The Gospell on the .ij. Sunday after Ea:

fter The .x. Chapter of Ihon. B.

Iesus sayd to his discypples. I am þ good
 shepherde the good shepherde gyuerh his
 lyfe for his shepe: an hyed seruaunt / whi
 che is not the shepherde neyther þ shepe
 are his owne / seeth the wulfe commynge / and lea
 ueth the shepe / and fleeth / and the wulfe catcheth
 them / and scattereth the shepe. The hyed seruaunt

Dij fleeth /

Epistles and Gospels.

fleeth / because he is an hyed seruaunt / and careth not for the shepe. I am the good shepherde / and knowe myne / and am knowne of myne. As f father knoweth me: euen so knowe I my father. And I gyue my lyfe for the shepe / and other shepe I haue whych are not of this folde / the also must I bring / that they may heare my voyce / and that there may be one flocke / and one shepherde.

¶ The Epistle on the.ij. Sondaye after Ea:
ster day. i. Peter the ij. Chap. C.

Most dere beloued brethzen. I beseeche you as strangers / and pilgrymes: absteyne from fleshely lustes / whiche fyght agaynst the soule / & se that ye haue honeste conuersacyon amonge the gentyls / that they whiche backebyte you as euill doers / may se your good woꝝkes / & prayse God in f daye of visytacyō. Submyt youre selues vnto all maner ordinaunce of man for f Lozdes sake wherther it be vnto the kynge / as to the cheyfe heed: eyther vnto the rulers / as to them that are sent of hym: for the punyschement of yll doers / but for the laude of the that do well: for so is the wyl of God / that ye put to scilence the ignoraunce of the folys: the me as free / and not as haupnge the lyberte for a clooke of malyciousnesse: but euen as the seruantes of God. Honour all me / loue brotherly fellowe: fhypp: feare God / and honour the kynge. Seruantes / obey your maysters with all feare / not onelye pf they be good & curtuouse: but also though they be frowarde / for it commeth of the grace in Chryst Iesus oure Lozde.

¶ The Gospell on the.ij. Sonday after.
Easter The xv. Chap. of Iohn. D.

Iesus

Iesus sayd to hys discyples/after a whyle ye shall not se me/and agayn after a whyle ye shall se me/for I go to the father. The sayd some of the discyples betwene them selues. What is this/that he sayth to vs? After a whyle ye shall not se me/ & agayn after a whyle ye shall se me/and that I go to the father. They sayd therfore/what is this that he sayth/after a whyle? We can not tel what he sayth. Iesus percepued that they wolde aske hym/ & sayde to the. This it is that ye enquire of betwene youre selues: that I sayde/after a whyle ye shall not se me/and agayn after a whyle ye shall se me. Merely verely/ I say vnto you: ye shall wepe and lament/ the worlde shall reioyse/ye shall sorowe but your sorow shalbe turned to ioy. A womā when she traueleth/hath sorowe because her houre is comme: but as soone as she is deliuered of the chylde/she remembreth no moze the anguysh/for ioye that a man is borne in to the worlde. And ye are now in sorowe/but I wyll se you agayne. And youre hertes shall reioyse and youre Joye shall no man take from you.

The Epistle on the iij. Sondaye after Easter. James the. i. Chapter. C.

Most dere beloued brethzen. Every good gyfte/and every perfecte gyfte/is from aboue/ & commeth downe/from the father of lyght/with whome is no varyablenesse/nepther is he chaunged vnto darkenes. Of his owne wyl begat he vs wyth the worde of lyfe/that we shulde be the fyrst fruytes of hys creatures. Wherefore dere brethzen/let every man be swyft to heare/slowe to speake/ &

D iij slowe

Bylles and Gospels.

flowe to wrathe. For the wrathe of mā / worketh
not that whiche is ryghtuous befoze God. Where-
fore lay a parte all fylthynges / all superfluite of ma-
licyousnesse. And receyue wth mekenesse / the woorde
that is grafted in you: whiche is able to saue your
soules.

The Gospell on the. iij. Sunday after
Easter. John. xvi. Chapter. W.

Iesus sayde to discyples / nowe I go my way
to hym that sent me: and none of you asketh
me whyther goest thou? but because I haue sayde
suche thynges to you / your hertes are full of sorow.
Nevertheless I tell you trueth / it is expedient
for you that I go away for yf I go not away / that
conforter wyll not comme to you: but yf I departe
I wyll sende him to you: & whē he is cōme / he will
rebuke the worlde of synne / & of ryghtuousnes / &
of iudgemēt. Of synne: because they belene not on
me. Of ryghtuousnes / because I go to my father /
and ye shall se me no moze. And of iudgement / be-
cause the cheyfe culer of this worlde is iudged al-
redy. I haue yet many thynges to saye to you: but
ye can not beare them away nowe / Howe he it whē
he is comme / I meane the spirite of trueth / he wyl
teache you all trueth. He shall not speake of hym
selfe / but what soeuer he shall heare / that shall he
speake / and he wyl shewe you thynges to comme.
He shall glorifye me / for he shall receyue of myne /
and shall shewe vnto you. All thynges that the fa-
ther hath / are myne. Therefore sayd. I vnto you /
that he shall take of myne and shewe vnto you.

The Bylle on the. v. Sunday after Ea-
ster The fyrst Chapter of James. W

Agost

Most dere beloued bꝛethꝛen: se that ye be do-
ers of the worde/and not hearers onely/de-
ceyvinge youre owne selues with Sophistꝛy. For
yf any heare the worde/and do it not: he is lyke to
a man that beholdeth his bodely face in a glasse/
for as soone as he hath loked on hym selfe/he go-
eth his way/and immediatly forgytteth what his
fallon was. But who soeuer loketh in the perfe-
cte lawe of lyberte and continueth therin (yf he be
not a forgetfull hearer/but a doer of the worke) he
shalbe happy in hys dede. Yf any man among you
seme deuout/and reſcrayn not his tongne but de-
ceyue hys owne herte/thys mans deuocyon is in
vayne. Pure deuocyon and vndefyled before God
the father/is thys. To visyte the frēdles and wy-
dowes in theyꝛ aduersyte and to kepe hymselfe vn-
spotted from the worlde.

The Gospell the v. Sonday after Ea-
ſter. The xvi. Chapter of John. C

Iesus sayde vnto his discyples. Verely verely
I say vnto you. What soeuer ye shall aske ꝑ
father in my name/he wyl gꝛue it you. Hitherto
haue ye asked nothyng in my name. Aske and ye
shall receyue it/that your Joye may be full. These
thynges haue I spoken vnto you in pꝛouerbes/
the tyme wyl come whē I shall speake nomore to
you in pꝛouerbes/but I shall shewe you playnly frō
my father. At that daye shall ye aske in my name/ &
I say not vnto you/ ꝑ I will ſeake to my father
for you: for the father hym self loueth you/because
ye haue loued me/ & haue beleued ꝑ I came out frō
God. I wēte out frō ꝑ father & came into ꝑ worlde
D iij I leaue

Epistles and Gospels

I leaue the worlde agayne and go to the father.
His discyples sayde vnto hym / beholde nowc spea
kest thou playnly / and thou blest no prouerbes.
Nowe we knowe that thou vnderstandest althyn
ges / and nedest not that any man shulde aske the
any questyō. Therfore beleue we that thou comest
from God.

The Epistle on þ Monday in the Crosse
dayes. James v. Chapter. D.

Most deere beloued bzethren . Knowledg
your fautes one to another / and pray one for
another / that ye maye be healed . The prayer of a
ryghtuous man auayleth moche / yf it be feruent.
Helias was a man in daunger to tribulacion as
we are / and he prayed in hys prayer that it myght
not rayne / and it rayned not on the earth by þ spa
ce of thre yeres and syre monethes . And agayne
he prayed / and the heuē gaue rayne and the earth
brought forth her fruyte. Yf any of you erre from
the trueth / and another conuerte hym / let the sa
me knowe / that he whiche conuerted the synner
fro goynge astray out of his way / shall saue a soule
fro death / and shall hyde the multitude of synnes.

The Gospell on þ Monday in the Crosse
dayes. The xi. Chapter of Luke. B.

Iesus sayde vnto hys discyples . Whiche
of you shuld haue a frende / and shulde go
to hym at mydnyght / and say vnto hym.
Frende lende me thre loues: for a frēde of
myne is come out of the way to me and I haue no
thyng to set before him. And he within / shulde an
swere & say: trouble me not now þ doze is nowe shu
te / & my seruantes are wyth me in the chambze.

I can

I can not aryse and gyue them vnto the. I say vnto you though he wyl not aryse and gyue hym / because he is his frend: yet because of his impotuntite he wolde aryse / and gyue him as many as nedeth. And I say vnto you: aske / and it shall be gyuen you. Seke and ye shall fynde. Kyncke & it shall be opened to you. For euery one that asketh: receyueteth: and he þ seeketh fyndeth: & to hym that knocketh shall it be opened. Yf the sone aske breade of any of you / that is his father wyl he gyue hym a stone? Or yf he aske fyllhe / wyl he for a fyllhe gyue him a serpent? Or yf he aske an Egge / wyl he offer him a Scorpion? Yf ye then whyche are euill can / gyue good / gyftes to your chyldren? Howe moche moze shall your father of heuen / gyue þ holy ghost to them that desyre it of him.

The Byble on the Assencion Euen
Actes of the Apostles. iiii. Chapter. B

The multytude of them that beleued were of one herte / and of one soule. Also none of them sayd / that any of the thynges whyche he possessed / was his owne: but had althynges commune / and with great power gaue the Apostles wytnes of the resurreccyon of our Lorde Ihesu Chryst / & great grace was with the all. Neyther was there any among them that lacked: for as many as were possessoris of landes or houses / solde them / and brought the pryce of the thynges whych were solde / and layde it downe at the apostles feete and distribucion was made to euery man / accor dyng as he had nede.

The Gospell on the Assencion euen.
Iohn the. xviij. Chapter. A

Iesus

Epistles and Gospels.



Jesus lyfted vp his eyes to heuen / & sayd
 Father the houre is come / glorify thy so-
 ne / that thy sone may glorifye þ. As thou
 hast gyuen him power ouer all fleshe / that
 he shulde gyue eternall lyfe to as many / as thou
 hast gyuen him. This is lyfe eternall þ they myght
 knowe the that onely very God / & whom thou hast
 sent Iesus Christe. I haue glorified þ on the ear-
 the. I haue synnified the worke whiche thou ga-
 ueste me to do / and nowe glorifye me thou father
 with thy own selfe / with þ gloze whiche I had
 with the oz the worlde was. I haue declared thy
 name vnto those whiche thou gaueste me out of þ
 worlde. Thyne they were / and thou gauest iħe me /
 and they haue kepte thy saynges. Nowe haue they
 knowen that althynge what soeuer thou haste gy-
 uen me / are of the. For I haue gyuen to them the
 wordes / whiche thou gauest me / and they haue re-
 ceuyed them / and haue knowen surelye that I
 came out from the / and haue beleued that thou
 dyddest sende me. I praye for them. I praye not
 for the worlde / but for them whiche thou hast gy-
 uen me / for they are thynne / and all myne are thynne /
 & thynne are myne / and I am glorified in thē. And
 nowe I am no more in the worlde / but they are in
 the worlde / and I comme to the.

The Epistle on the Ascencion day.
 Actes of the Apostle. i. Chopiter. A

In the former treatyse (dere frende Theophil-
 us) I haue wyten of all that Iesus be-
 gan to do / and teache vntyll the daye in the whi-
 che he was taken vp. After that / he throughte the
 holy

holy
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holy ghoſt had gyuen commaundementes vnto
 the Apoſtles / which he had choſen / to whom alſo
 he ſhewed him ſelfe alyue after his paſſyon / by ma-
 ny tokens appearynge vnto them fortye dayes / &
 ſpake vnto them of the kyngdom of God and ga-
 thered them togyther / and commaunded the / that
 they ſhulde not departe from Ieruſalem / but to
 waite for the promyſe of the father / wherof ye ha-
 ue herde of me. For Iohn baptiſed wth water / but
 ye ſhall be baptiſed with the holy ghoſt / and that
 with in theſe fewe dayes. When they were com-
 me togyther / they asked of him ſaynge. Lorde wyle
 thou at this tyme reſtore agayne the kyngedome
 to Iſrael? He ſayd vnto them / it is not for you to
 knowe the tymes or ſeaſons / which ſ^r father hath
 put in his owne power / but ye ſhall receyue power
 of the holy ghoſt / whiche ſhall come on you. And
 ye ſhall be wytnelles vnto me in Ieruſalem / and in
 all Iurpe / and in all Samary / and euen vnto the
 worldes ende. And whē he had ſpoken theſe thyng-
 es whyle they behelde / he was taken vp / and a
 cloude receyued hym vp out of theyr ſyght. And
 whyle they loked ſtedfaſtly vp into the heuen as
 he went / beholde two men ſtoode by them in whyte
 clothinge / whiche alſo ſayde. Ye mē of Galyle / why
 ſtāde ye gaſpyng vp in to heuen? This ſame Ieſus
 whiche is taken vp from you into heuen / ſhall ſo
 come / euen as ye haue ſene him go in to heuen.

¶ The Goſpell on the Aſcencion day.

Marke the. xvi. Chapiter.



After ſ^r / Ieſus appeared vnto the eleuen
 as they ſate at meate / and caſt in theyr
 tēcthe theyr vnbelefe / and hardenelle of
 herte /

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herte / bpcause they beleued not thē which had sene him after his resurreccpō / and he sayd to them. Go ye in to all the worlde / and preache þ̄ gospell to all creatures / and he that beleueth and is baptysed shall be saued / and he that beleueth not / shall be condemned. And these sygnes shall folowe them / þ̄ shall beleue. In my name / they shall cast out deuyls / and shall speake with newe tōgues and shall kyll serpētes / and yf they drynke any deadly thyng / it shall not hurte thē / they shall lay theyr hādes on the sycke / and they shall recouer. So then when our Lorde Iesus had spoken to them / he was receyued in to heuen / and is set downe on the ryght hande of God. And they went forth and preached euery where. And our Lorde wrought with them / and confyrmēd theyr preachynge / with myracles folowynge.

The Epistle on the Sonday after the Ascencion daye. i. Peter. iij. Chapiter. B

Most dere beloued brethre / be ye dyscrete / and watche in praper / but aboue all thynges / haue feruent loue amonge you / for loue couereth the multitude of synnes. Be ye harborous one to another / and that without grudgynge. As euery mā hath receyued the gyfte / mynister the same one to another / as good minystrers of the manyfolde graces of God. Yf any man speake / let him talke as though he spake the wordes of God. Yf any man minyster / let hym do it as of the habylpte whyche God minystrerh vnto him / that God in all thynges maye be glorifyed / through Iesus Christ.

The Gospell on the Sonday after Ascencion day. Iohn. xvi. Chapiter. D

Iesus sayd



Iesus sayd vnto his disciples. When the comforter is come / whome I wpll sende vnto you from the father / whyche is the spirite of verpce / whyche procedeth of the father / he shall testify of me / and ye shall beare wytnesse also / bycause ye haue ben with me from the begynnynge. These thynges haue I sayd to you / bycause ye shulde not be hurte in your fayth. They shall excommunicate you / yea the tyme shall come / that whosoever kylleth you / wpll thynke that he doeth God true seruyce. And suche thynges wpll they do to you / bycause they haue not knowen the father neyther yet me. But these thynges haue I tolde you / that whē the houre is comme / ye myght remembre that I tolde you so.

The Epistle on wytson Sondap. Actes of the Apostles. The. ij. Chapiter. A

When the fyfteth day was come / whyche is wytson Sondap. The Apostles w one accord / were gathered togyther in one place. And sodaynly there came a sounde frō heuen / as it had ben the commynge of a myghtye wynde / and it fylled all the house where they sate. And there appeared to them clouen tongues / as they had ben syer / and it sate on eche of them / and they were all fylled with the holy ghost / and began to speake w other tongues / euen as the spiryte gaue them vnderstaunce. There were dwellinge at Ierusalem Iewes / deuout men / which were of all nacjons vnder heuen. When this was noysed about / the multitude came togyther / and were astonped / bycause that euery man herde them speake in his owne tongue. They wondered all / and maruayled / sayenge amonge

Epistles and gospels.

amonge them selues. Loke / are not all these whiche
the speake of Galyle / and howe heare we euery mā
his owne tongue / wherein we were borne? Par-
thyans / Medes / and Elamites and y^e inhabitants
of Mesopotamia / of Jewry / Capadocia / Pontus
and of Asia / Phrygia / Panphilia / and of Egypte /
and of y^e parties of Libia / which is besyde Serene /
& strangers of Rome. Jewes / & Prosclites / Gre-
kes and Arabians. We haue herde them speake wth
our owne tongues the great workes of God.

The Gospell on Mytson Sunday.

John the. xiiij. Chapter. C



Iesus sayde vnto his disciples. If any mā
loue me / and wyll kepe my sayings: my
father also wyll loue him: and we wyll
comme vnto him / and will dwell wth him.
He that loueth me not / kepeth not my sayings / &
the wordes whiche ye heare are not myne / but the
fathers whiche sente me. This haue I spoken vn-
to you / beyng yette present with you / but the con-
forter whiche is the holy ghost (whom my father
will gyue in my name) shall teache you all thinges /
and bryng althynges vnto your rememb^rance /
What soeuer I tolde you. Peace I leaue with you.
My peace I gyue vnto you / not as the worlde gy-
ueth / gyue I vnto you: Let not your hertes be gre-
ned / neyther feare ye. Ye haue herde howe I sayde
vnto you: I go and comme agayne vnto you. Yf ye
loue me / ye wolde verely reioyse / bycause I sayd. I
go to the father / for the father is greater then I.
And now haue I shewed you before it come / that
when it is come to passe / ye myght beleue Here-
after wyll I not talke many wordes to you / for
the cheyfe

the cheyfe ruler of this world commeth and hath
nought in me/ but that the worlde may knowe that
I loue the father/ and as the father gaue me com-
maundement/ euen so do I.

The Epistle on Monday in wynter weke.

Actes of the Apostles. x. Chapter. **I**

Peter opened his mouthe / and sayde. Iesus
commaunded vs to preache vnto the people
and to testifie/ that it is he / who is ordeyned of God
a iudge of quicke and deed. To him gyuech all the
prophettes wytnesse/ that throughe his name shall
receyue remission of synnes/ all that beleue in him.
Whyle Peter yet spake these wordes/ the holy ghost
fell on all them whiche herde his preachynge. And
they of the Circuncision/ which beleued were asoy-
ned as many as came with Peter/ because that on
the gentylles also was shed out the gyfte of the holy
ghost/ for they herde them speake with tongues and
magnify God. Then answered Peter/ can any man
forbyd water that these shuld not be baptysed/ which
haue receyued the holy ghost as well as we? And
he commaunded them to be baptysed in the name
of our Lorde Iesus Christ.

The Gospel on Monday in wynter weke.

John the. iij. Chapter. **B**

Iesus sayde vnto a Ruler amonge the pha-
ryses. God so loued the worlde / that he
gaue his onely sone for the intent that none
that beleue in him/ shulde perishe/ but shulde
haue euerlastynge lyfe. For God sente not his sone
in to the worlde/ to condemne the worlde / but that
the worlde through him myght be saued. He that
beleueth on hym / shall not be condemned: but
he that

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he that beleueth not / is cōdemned already: bpcause he beleueth not in the name of ꝑ only sone of God. And this is the cōdemnacōn: that lpghte is come in to the woꝛlde / and men haue loued darkenelle more then lpghte / bpcause they dedes were yll. For euery man that doeth yll / hateth the lpghte / neyther commeth to lpghte / lest his dedes shulde be reponed. But he that doeth the truethe cōmeth to the lpght / ꝑ his dedes myght be knowen / howe that they are wrought in God.

The Epistle on Tuesday in wyntson weke.

Actes of the Apostles. viij. B

When the Apostles whiche were at Ierusalem / herbe say that Samaria had receyued the woꝛde of God. They sent vnto the Peter and John. Whiche when they were come / prayed for them / that they myght receyue the holy ghoſt / for as yet he was come on none of them: but they were baptysed onely in the name of Christ Iesus. Then layde they theyꝛ handes on the / and they receyued the holy ghoſt.

The Gospel on Tuesday in wyntson weke.

John. the. x. Chapter.

Iesus sayde vnto his disciples. Verely / be-
rely / I say vnto you / who soeuer entreteth
not in by the doze / in to the shepefolde /
but clymeth vp some other way / he is a
theefe / and a robber. He that goeth in by the doze /
is the shepherde of the shepe. To this man the poꝛ-
ter openeth the wyze / and the shepe heare his voyce /
and he calleth his owne shepe by name / and he lea-
deth them out: and when he hath sente forth his
owne shepe / he goeth before them and the shepe fo-
lowe

lowe hym/for they knowe his voyce. A straunger they wyl not folowe/but wyl flye from hym/for they knowe not the voyce of straungers. This manner of saynge spake Iesus vnto them/and they vnderstode not what thynges they were whyche he sayde to them. Then sayd Iesus to them agayne. Merely verely I say vnto you/that I am the doze of the shepe. All euen as many as came before me/are theues and robbers:but the shepe dyd not heare them. I am the doze/by me yf any man enter in he shalbe safe and shall go in and out/ & fynde pasture. The thefe cometh not but for to steale/kill/and destroye. I am comme/that they myght haue lyfe/and haue it moze haboundantly.

The Epistle on the Wednesday in wynter son weke. The seconde Chapter of the Actes of the Apostles. **A**

Peter stepte forth wyth the eleuen and lyfte vp hys voyce and sayde vnto them. Ye men of Jewry/and all ye that inhabyte Ierusalem/be thys knowen vnto you:and wyth your eares heare my wordes. These are not dayes as ye wene/for it is yet but the thyrde houre of the daye:but this is that whych was spoken by the prophet Iohell. It shall be in the last dayes(sayth God) of my spiryte/I wyl powze out vpon all fleshe/and youre sones and youre daughters shall prophesye/and youre yonge men shall se visyons/ & youre olde men shall dreame dreames/and on my seruauntes/and on my hande maydens. I wyl powze out my spiryte in those dayes/ and they shall prophesye/and I wyl shewe wonders in heuens about/and tokens in the earth byneath/bloude and fyre and the ba:
E pour

Byssles and Gospels.

pour of smoke. The sonne shalbe turned in to dar-
kenesse/and the Moone in to bloude before that
great and notable daye of the Lorde shall comme:
and the tyme shall come/that whosoever shall call
on the name of the Lorde/shall be saued.

The Gospell on Wednysday in wytson
weke. Iohn the vi. Chapter. C.

Iesus sayde to hys discyples/and to the
company of the Jewes. No man can co-
me vnto me/excepte my father whych
hath sent me/drawe him:and I will rap-
pe hym vp at the laste day. It is wyrtē in the pro-
phetes. And they shall all be taughte of God. Eue-
ry man whych hath herde and lerned of the fa-
ther commeth vnto me/not that any man hath se-
ne the father/saue he whiche is of God: the same
hath sene & father. Verely verely I say vnto you.
He that beleueth on me/hath euerlastynge lyfe.
I am the breade of lyfe/your fathers dyd eate Ma-
na in wylderuesse/& are deed. Thys is the breade
whych commeth from heuen/that he whych do-
the eate of it/shulde not dye. I am that lyfynge
breade/whych came downe from heuen. Yf any
mā eate of thys breade/he shall lyue for euer. And
the breade that I will gyue is my fleshe/whych
I will gyue for the lyfe of the worlde.

The Byssle on the Trynpte Sondag. The
Reuclacyon of Iohn. iij. Chapter. A

Ioked vp & sawe a doze opē in heuē/& & spak
voyce whych I herde was/as it were of a
trompet talkynge with me/which sayde. Come vp
hyther/& I will shewe the thynges whych must
be

he fulfyllled here after: and immediatly I was in
 the spiryte/and beholde/a seate was sett in heuē/
 and one satte on the seate/and he that satt was
 to loke on lyke vnto a Iasper stone/and a sardine
 stone. And there was a rayne bowe about the sea-
 te/to loke vpon lyke to an Emeralde/and about
 the seate were. xiiij. seates. And I sawe on þ̄ sea-
 tes. xiiij. elders/ syttinge clothed in whyte ray-
 mente/ & hadde on theyr heedes crownes of golde/
 and out of the seate proceded lyghtnynges & thon-
 dernynges and voyces. And there was viij. lampes
 of syre burnynge befoze the seate/ whych are þ̄. viij.
 spirytes of God. And befoze the seate there was a
 See of glasse lyke to Chrystall. And in the myddes
 of the seate & rounde about the seate/ were foure
 beastes full of eyes befoze and behynde. And the
 fyrste beaste was lyke a Lyon/ þ̄ seconde beaste lyke
 a Calfe/ and the thyrde beaste had a face/ as a mā/
 and the fourth beaste was lyke a flyenge Eagle. And
 the foure beastes/ had euery one of them syre wyng-
 ges aboute hym/ & they were full of eyes wythin/
 and they had no rest/ daye neyther nyght/ sayenge.
 Holy/holy/holy/ Lorde God almyghty/ whyche
 was/ and is/ and is to come. And when these bea-
 stes gaue glory/honour/and thankes to him that
 satte on þ̄ seate/ whych lyueth for euermore The
 xiiij. elders fell downe befoze hym that sat on þ̄
 throne and worshypped hym that lyueth for e-
 uer: and cast theyr crownes befoze the throne sa-
 yng. Thou arte worthy Lorde/ to receyue glo-
 ry/honour/and power. For thou hast created all
 thynges/ and for thy wylles sake/ they are / and
 were created.

Epistles and Gospels
The Gospell on Trynitye Sunday The
iiij. Chapter of Iohn. A.

There was a man of the Pharisees named
Nicodemus / a ruler amonge the Jewes. He came to Iesus by nyght / and sayde
vnto hym. Mayster / we knowe that thou
art a teacher whych art comme from God / for no
man coulde do suche myracles as thou doest / ex-
cept God were wyth hym. Iesus answered & sayd
to hym. Merely verely / I say vnto the / Except that
a man be borne a newe / he can not se the kyngdome
of God. Nicodemus sayd to him. Howe can a mā
be borne when he is olde? Can he enter in to his mo-
thers wombe and be borne agayne? Iesus answe-
red Merely verely I saye vnto the . Excepte that a
man be borne of water / and of the spiryte / he can
not enter in to the kyngdome of God. That which
is borne of the fleshe / is fleshe; and that whych is
borne of the spiryte / is spiryte. Mercuell not that I
sayde to the / ye must be borne a newe . The wynde
bloweth / where he lysteth / and thou hearest his so-
und / but thou canst not tel whēce it commeth / and
whycher he goeth: so is every man that is borne of
the spiryte. Nicodemus answered & sayd to hym.
Howe can these thynges be? Iesus answered and
sayde to hym. Arte þ a mayster in Israel / & know-
est not these thynges? Merely verely / I say to the /
We speake that we knowe / and testify that we ha-
ue sene / and ye receyue not our wytnesse. Yf I tolde
you earthly thynges / and ye haue not beleied / ho-
we shulde ye beleue yf I shall tell you heuēly thy-
nges? And no man hath attended vp to heuen / but
he that came downe frō heuē: that is to say / the so-

ne of man / whych is in heuen. And as Moyses lyf-
ted vp the serpent in wyl dernes / euen so must the
sone of man be lyfted vp / that no man whyche bele-
ueth in hym peryshe / but haue eternall lyfe.

The Gospell on Corpus Christi daye

i. Corinthyans. vi. Chapter. **E**

Brethren / that whych I gaue vnto you I re-
ceyued of the Lord: for the Lord Iesus Christ
the same nyght in þe whych he was betrayed / toke
breaðe and thanked / and brake and sayde. Take
ye / and eate ye this is my body whych is broke for
you. Thys do ye in the remembraunce of me.
After that same maner he toke the cup when sup-
per was done sayenge. Thys cup is the newe Te-
stament in my bloude / this do ye as ofte as ye drynke
it / in the remembraunce of me. For as ofte as ye
shall eate thys breaðe / and drynke of thys cup: ye
shall shew the Lordes death tyll he comme. Wher-
fore / who soeuer shall eate of thys breaðe / or drynke
of þe cup unworthely / he shalbe gyltye of the body
and bloude of the Lord. Let a mā therfore examyn
hym selfe / and so let hym eate of the breaðe / and
drynke of the cup. For he that eateth and drynketh
unworthely eache and drynketh hys owne dam-
pnacyon: because he maketh no differēce of the Lor-
des body.

The Gospell on Corpus Christi daye.

The vi. Chapter of Iohn. **F**

Iesus sayde to hys discyples / and to the com-
pany of þe Jewes. My fleche is meate in dede /
and my bloude is drynke in dede. He that eateth my
fleche / and drynketh my bloude dwelleth in me / &
I in hym. As the luyng father hath sent me / euen

E in so lye

Epistles and Gospels

so lyue. I for y father / and he that eateth me / shall lyue by me. Thys is that breade whych came fro heuen / not as your fathers haue eaten Manna / & are deed. He that eateth of thys breade shall lyue euer.

The Epistle on the fyrste Sondaye after

Trinite. i. John the. iiii. Chapter. B

Most dere beloued brethren. God is loue / in thys appeared the loue of God to vs warde / because that God sent his onely begotten sone in to the worlde / that we myght lyue through hym. Herein is loue / not that we loued God / but that God loued vs / and sente hys sonne to make agrement for our synnes. Dearly beloued / yf God so loued vs / we ought also to loue one an other. No mā hath sene God at any tyme. Yf we loue one another / God dwelleth in vs / and hys loue is perfecte in vs. Hereby knowe we / that we dwell in hym / and he in vs / because he hath gyuen vs of hys spire. And we haue sene and do testify / that the father sent hys sonne / whych is the sauoure of the worlde. Who soeuer confesteth that Iesus is the Sone of God / in hym dwelleth God / & he in God. And we haue knowen and beleued the loue that God hath to vs. God is loue / and he that dwelleth in loue / dwelleth in God & God i him. Herein is the loue perfecte in vs / that we shulde haue trust in the day of Iudgemente / for as he is / euē so are we in this worlde. There is no feare in loue / but perfecte loue casteth out all feare / for feare hath paynfulnesse. He that feareth is not in perfecte loue. We loue hym / for he loued vs fyrst. Yf a man saye. I loue God / and yet hateth hys brother / he

is a

is a lyar. Howe can he that loueth not his brother/
whome he hath sene: loue God whome he hath not
sene. And this commaundement haue we of hym:
that he whych loueth God / shulde loue hys bro:
ther also.

The Gospell on the fyrst Sonday after
Trinyte. Luke. xvi. Chapter. D.

Iesus put forth a parable vnto hys discy
ples sayenge. There was a certayne ry:
che man / whych was clothed in purple
and fyne reynes / and fared delicously
every daye. And there was a certayne begger na:
med Lazarus / whych lay at his gates / full of so:
res / desyryng to be refrelshed / wyth some of the
crommes whych he fell fro the ryche manes boorde.
Neuerthelesse / the dogges came and lyked his so:
res. And it fortunied that the begger dyed / & was
carped by the angels in to Abrahams bosome.
The ryche man also dyed / and was buryed: and be:
yng in Hell in tormentes / he lyfte vp hys eyes / &
sawe Abraham a farre of / and Lazarus in hys bo:
sone / and cryed / and sayd. Father Abraham haue
mercy on me / and sende Lazarus that he may dyp:
pe & cyppe of hys synger in water / & cole my togue /
for I am tormented in this flame. But Abraham
sayde vnto hym. Some remembre that thou in thy
lyfe tyme receyued thy pleasure / & contrary wyle
Lazarus payne. Nowe therfore is he comforted / &
thou arte punysshed. Beyonde all this / bytwene
you / & vs / there is a great space set / so & they whych
he wolde go from hence to you can not / neyther
may comie from thence to vs. Then he sayde. I
praye the therfore Father / sende hym to fathers
house

Epistles and Gospels.

house/for I haue fyue brethren/for to warne the/
leest they also come into thys place of tormentes.
Abraham sayd vnto hym. They haue Moyses and
the p̄phetes/let them heare them. And he sayd.
May father Abraham/but yf one came vnto them
from the deed/they wolde repent. He sayde vnto
hym. Yf they beleue not Moyses/& the p̄phe-
tes/neyther wll they beleue/though one rose frō
death agayne.

The Epistle the.ij. Sondaye after Trinite
i. Epistle of John. iij. Chapter. C.

Mercy not my brethren/though the worlde
hate you/we knowe þ we are translated frō
death vnto lyfe/because we loue the brethren. He
þ loueth not hys brother abydeth in death. Who
soeuer hateth hys brother/is a mansleer/and ye
knowe þ no mansleer hath eternall lyfe/abydunge
in hym. Hereby perceyue we the loue of God/in
that he gaue hys lyfe for vs: & therfore ought we
also to gyue our lyues/for our brethren. Who soe-
uer hath thys worldes good/and seeth his brother
haue neede/and shutteth vp hys compassion from
hym/howe dwelleth the loue of God in hym. My
babes/let vs not loue in woꝛde/nether in tonguc/
but in dede and verite.

The Gospell on the.ij. Sondaye after
Trinite. Luke the. xiiij. Chapter. D

Jesus put forth a symilitude to his discy-
ples sapenge. A certayne man ordeyned a
great supper/and bad many/and sente
his seruante at supper tyme to saye to the/
that were bydden/come/for all thynges are nowe
redye. And they all at ones/began to make excuse.

The

The fyrst sayd to him. I haue bought a towne/and I must nedes go & se it: I pray the haue me excused And an other sayde. I haue bought fyue poke of oxen/and I go plowe them/I pray the haue me excused. The thyrde sayd. I haue maryed a wyfe/and therfore I can not comme. And the seruaunt went and brought his mayster worde therof. Then was the goodman of the house displeased and sayd to his seruaunt. Go out quykly into the stretes/ and quarters/and brynge in hyther the pore / and the maymed / & the halte / and the blynde. And the seruaunt sayde: Lorde it is done as thou commaundest/and yet there is roume. And the Lorde sayde to the seruaunt. Go out in to the hye wayes / and hedges / and compell them to comme in / that my house may be fylled. For I saye to you / that none of these whiche were bydden / shall tast of my supper.

The Epistle on the. iij. Sonday after Trinite.

i. Peter. v. Chapiter. B

Brethren. Submyt your selues vnder þe myghty hande of God/that he may exalte you/when the tyme is comme/caste all your care to him/ for he careth for you. Be sobre and watche / for your aduersary the deuyll / as a roynge Lyon walketh aboute / sekynge whome he may deuoure. Whome resyst ye / stedfast in fapth: remembryng that ye do but fulfyll the affliccyons / whiche are appoynted to poure breth:en that are in the worlde/the God of all grace / whiche called you vnto his eternall glory by Christ Iesus. Shall his owne selfe / after ye haue suffered a lytell afflicciō make you perfyte / shall satle strength and stablyshe you to him be
glory

Epistles and Gospels.

glory and dominyon for ever/ and whyle the worlde endureth. So be it.

¶ The Gospell on the. iij. Sonday after Trinit.
Luke. x. Chapiter. A

The Publicanes / and the synners / resoyted to Iesus / to heare him / and the pharisees and Scribes murmured / sayinge. He receyued to his cōpanye synners / and eateth with thē. Then put he forth this similypitude to them sayinge. What man of pou haupnge an hundzed shepe / pf he lose one of thē / doth not leaue nynty & nyne in the wylernes / and go after that which is losse / tyll he fynde him? And when he hath founde him / he layeth him on his shulders with ioye: and as soone as he cometh home / he calleth together his louers / and neyghbours / sayinge to them. Reioyse with me / for I haue founde my shepe whiche was lost. I say to pou / that lykewyse Ioye shall be in heuen / ouer one synner & repēteth / more then ouer nynty and nyne iust persones whychede nede no repentaunce. Eyrther what woman haupnge ten grotes / pf she lose one / dothe not lyghte a candell / and swepe the house / and seke diligently vntyll she fynde it. And when she hath founde it / she calleth her louers and her neyghbours sayinge. Reioyse wpth me / for I haue founde the grote whiche I had losse. Lykewyse I saye vnto pou / Ioye is made in the: presence of the Aungels of God ouer one synner that repenteth.

¶ The Epistle on the. iij. Sonday after Trinit.
Romayns. viij. Chapiter. D

Brethren / I suppose that the afflictions of this lyfe / are not worthy of & glozy to come / whiche

whiche shalbe shewed vpon vs. Also the feruent
desyre of the creatures abydeyth lokynge when the
sonnes of God shall appeare: bycause the creatures
are subdued to vanyte agaynste theyr wyll/ but for
his wyll whiche subdued them in hope. For the
very creatures shall be deliuered from the bondage
of corrupcyon/ into the glorious libertye of the son-
nes of God. For we knowe that euery creature
groyneth with vs also/ & trauayleth in payne euen
to this tyme. Not they only/ but euen we also whi-
che haue the fyrste fruytes of the spiryte/ moune in
our selues/ & wayte for the adoptyon/ and loke for
the deliuerance of our bodies.

The Gospell on the. iiii. Sondag after Trin.

Luke the. vi. Chapter. If



Ihesus sayde vnto his disciples. Be ye mer-
cyfull/ as your father is mercyfull. Iud-
ge not/ and ye shall not be iudged. Con-
dempne not/ and ye shall not be cōdemp-
ned. For gyfte/ and ye shalbe forgyuen. Gyue and it
shall be gyuen to you/ good measure/ pressed do-
wne/ shaken togyther/ & runnyng ouer/ shall men
gyue into your bosomes. For w what mesure ye
mete/ with the same shali men mete to you agayne.
And he put forth a similitude to the. Can the blyn-
de leade the blynde/ do they not bothe then fall in
to the dyche. The disciple is not aboue his mayster.
Euery man shall be perspyte/ yf he be as his mayster
is. Why seest thou a mote in thy brothers eye/ and
consyderest not the beame that is in thyn owne
eye? Either howe canst thou saye to thy brother.
Brother let me pull out the mote that is in thyn eye/
when thou perceyuest not the beame/ that is in
thyn

Epistles and Gospels.

thy own eye? Ypocryte / cast out the beame out of
thy own eye first / and then shalt thou see perfyte
lye to pull out the mote of thy brothers eye.

The Epistle on the .v. Sunday after Trinite.

i. Epistle of Peter. ij. Chapter. A

Brethren / be ye all of one mynde / one suffer
with an other / loue as brethren be pitfull /
be courteys / not renderynge yll for yll / neyther re-
buke for rebuke: but contrary wyse / blyss / remem-
berynge that ye are therunto called / euen that ye
shulde be heyres of blyssynge. Yf any man longe
after lyfe / and loueth to se good dayes / let him re-
frayn his tōgue from yll / and his lippes that they
speake no gyle. Let him eschewe yll / and do good /
let him seake peace and ensewe it: for þ eyes of oure
Lorde are ouer the ryghtuous / and his eares are
opened vnto theyr prayers: but þ feare loke of oure
Lorde beholdeth them that do yl. Moreouer who
is he that wyl harme you / yf ye folowe that whi-
che is good. Notwithstandynge / happy are ye / yf ye
suffer for ryghtwisenesses sake. Yea and feare not
though they seme terryble vnto you / neyther be
troubled / but sanctify our Lord God in your hertes.

The Gospel on the .v. Sunday after Trinite.

The .v. Chapter of Luke. A



When the people pleased vnto Iesus to
heare the woꝛde of God / he stode vp by
the lake of Genesareth and sawe two
shyppes standynge by the lakes syde /
but the fylsher men were gone out of
them / and were washyng their nettes and he en-
tered into one of þ shyppes which perteyned to Sy-
mon / and prayed him that he wolde thrust out a
lytell

tell fro the lande / and he satte downe and caught
 the people out of the shyp. When he had leste spea-
 ke / he sayd vnto Symon. Launche out in to the
 depe / and let shyp your nettes to make a draught:
 and Symon answered and sayde to him. Mayster /
 we haue laboured all nyght / and haue taken no-
 thyng. Neuer the latter at thy worde / I wyl lose
 forth the nette. And when they had so done / they
 enclosed a great multitude of fysches / & they net-
 tede / but they made sygnes to their felowes which
 were in the other shyp / that they shulde come and
 helpe them / and they came & fylled bothe the shyp-
 pes that they sonke agayn. When Symon Peter
 sawe that / he fell downe at Iesus knees sayenge.
 Forde go from me / for I am a synfull man / for he
 was vtterly astonyed / and all that were with him
 at þe draught of fysh which they toke: and so was
 James also and John the sones of zebede / whyche
 were parteners wth Symon. And Iesus sayde vnto
 Symon feare not / fro hensforth thou shalt catche
 men. And they broughgt the shyppes to lande / and
 forsoke all and folowed him.

The Epistle on the. vi. Sonday after Trini.

Romayns. vi. Chapter. A

Brethren / remembre ye not that all we whiche
 are baptysed in the name of Iesus Christ / are
 baptysed to dye with him / we are buryed wth him
 by baptyeme for to dye that lykewyse as Christ was
 raysed vp from deathe by the glory of the father /
 euen so we also shulde walke in a newe lyfe: for yf
 we be graste in death lyke vnto him / euen so must
 we be in the resurreccyon. This we must remembre
 that our olde man is crucifyed with him also / that
 the bodye

Epistles and gospels.

the body of synne myghte betterly be destroyed/that
hensforth we shulde not be seruantes of synne. for
he that is deed/is iustified from synne. Wherefore
yf we be deed with Christ/we beleue that we shall
lyue wth him/remembryng that Christ ones rayled
fro death/dyeth no more/death hath no more power
ouer him. for as touchyng that he dyed / he dyed
concernyng synne/ones. And as touchyng that he
lyueth/he lyueth to God. A ykewise ymagē ye also/
that ye are deade concernyng synne:but are a lyue
vnto God through Iesus Christ our Lord.

The Gospell on the. vi. Sonday after Trini.

Mathewe. v. Chapter. C

Iesus sayde vnto his disciples/ Verely/I
saye vnto you. Excepte your ryghtuous-
nesse/excede the ryghtuousnesse of s^c Scrip-
bes and Pharyses / ye shall not enter in
to the kyngdome of heuen. Ye haue herde howe it
was sayd vnto them of the olde tyme. Thou shalt
not kyll. for whosocuer killeth/shall be in daunger
of iudgement. But I saye vnto you. whosocuer is
angrye wth his brother (vnadvisedly) shall be in dan-
ger of iudgment. And who soeuer sayeth vnto his
brother Racha' / shall be in daunger of a counsell.
But who soeuer sayeth thou'foole / shall be in dan-
ger of hell fyre. Therefore / when thou offerest thy
gyfte at the altar / and there remembreth that thy
brother hathe ought agaynst the / leaue there thy
offerynge before s^c altar / and go thy way fyrst and
be reconcyled to thy brother and then come and
offer thy gyfte.

The Epistle on the. vii. Sondaye after Trini.

The. vi. Chapter vnto the Romaynes. D

Wthethen/

Brethren / I wyl speake grossly / bycause of þ
 infirmyte of youre fleshe . As ye haue gyuen
 your members seruauntes to vncleannes and ini-
 quite / from inquite to inquite: euen so nowe gyue
 your members seruauntes to ryghtuousnes / that
 ye may be sanctified / for when ye were the serua-
 untes of synne / ye were not vnder ryghtuousnes.
 What fruyte had ye then in those thynges / where
 of ye are nowe ashamed / for þ ende of those thynges
 is death. But nowe are ye deliuered fro syn / & made
 the seruauntes of God / and haue your fruyte þ ye
 shulde be sanctified / and the ende euerlastynge lyfe
 for the rewarde of synne is death. But eternall lyfe
 is þ gyfte of God / through Iesus Christ our Lorde.

The Gospell on the vij. Sonday after Trini.

Marke. viij. Chapter. A



When there was a very great compaignie
 with Iesus / and they had nothyng to
 eate. Iesus called his disciples to him /
 and sayd vnto them. I haue compassyō
 on this peple / bycause they haue bene
 nowe with me thre dayes / and haue nothyng to
 eate / and yf I shulde sende them awaye fastynge to
 their owne houses they shulde faynte by the waye /
 for diuers of them came from farre . And his disci-
 ples answered him. Where shulde a mā haue breade
 here in the wyldernesse / to satisfye these? And he
 asked the. Howe many loaves haue ye? They sayd /
 seuen . And he commaunded the peple to syt do-
 wne on the grounde / and he toke the seuen loaves /
 gaue thankes / brake / and gaue vnto his disciples
 to set before them / & they dyd set them before þ pro-
 ple . And they had a fewe small ysfishes & he blyssed
 them /

Epistles and Gospels.

them / and commaunded them also / to be set before
them / and they dyd eate / and were suffyled . And
they toke vp the broken meate that was left / seuē
baskettes full . And they þ dyd eate / were in nōbre
about foure thousande / and he sent them away .

The Epistle on the. viij. Sonday after Trini.

Romaynes. viij. Chapiter. C

Brethren / we are nowē detters: not to þ fleshe /
to lyue after the fleshe: for yf ye lyue after þ
fleshe / ye must dye: but yf ye mortify the dedes of
the body / thzough the helpe of the spiryte / ye shall
lyue. for as manye as are led by þ spiryte of God /
they are the sones of God: for ye haue not receyued
the spiryte of bondage to feare any moze: but ye ha-
ue receyued þ spiryte of adopyon / wherby we crye /
Abba father . The same spiryte certifyeth our spi-
ryt / that we are the sones of God. Yf we be sones /
we are also the heyres: þ heyres I meane of God /
and heyres annered / togyther with Christ.

The Gospell on the. viij. Sonday after Trin.

Mathewe. viij. Chapiter. C

Iesus sayd vnto his disciples . Beware of
false pꝛophetes / whyche comie to you
in shepes clothynge / but inwardly they
are rauenynge wolues / ye shall know the
by theyꝝ fruytes. Do mē gather grapes of thornes?
oz pygges of bꝛeres? Euen so euery good tree byꝛn-
geth forth good fruyt / but a corrupt tree byꝛngeth
forth yll fruyte . A good tree / can not byꝛnge forth
bad fruyte / nor yet a bad tree can byꝛnge forth good
fruyte . Euery tree that byꝛngeth not forth good
fruyte shall be hewen downe / and cast in to the fyr.
Wherfore by theyꝝ fruytes / ye shall knowe them.

Not all

For all they that saye to me. Mayster/mayster/
shall enter into the kyngdom of heuen/but he that
dothe my fathers wyll whiche is in heue/he shall
enter into the kyngdome of heuen.

The Gospell on the ix. Sondag after

Trumpe. i. Corpn. x. Chapter. B.

Brethren. We may not luste after euyl thyn-
ges/as they lusted:neither be ye worshyp-
pers of ydoles/as were some of them acco:dyng
as it is wyrtten. The people satte downe to eate &
druke/and rose vp agayne to playe. Neither let
be commyt fornicacyon/as some of them commyt-
ted fornicacyon/& were destroyed in one daye. xxij.
thousand. Neither lette be tempte Ch:yst/as for
me of them tempted/and were destroyed of Serpē-
tes. Neither murmur ye/as some of them mur-
mured/and were destroyed of y destroyer. All thes
sethynges happened vnto them for ensamples/ad
were wyrtten to put be in remembraunce/whome
the iudges of the wo:ldes are comme vpon. Wher-
fore let hym that thynketh he standeth/take hede
lest he fall. There hath none other tēptacion take
you but suche as followeth the nature of man. But
God is faithful/whiche shall not suffer you to be
tempted above your strength/but shall in the tryb-
bes of the temptacyon/make away to escape out.

The Gospell on the ix. Sondag after

Trumpe. Luke. x. Chapter. A. v. 11.

This put forth a synilitude vnto his discy-
ples sayinge. There was a certayn riche man
which had a bayle/that was accused vnto him/y
he had wasted his goodes and he called hym/and
sayde vnto him. Howe is it that I here this of the?

F Byue

Psalles and Gospels.

Bye acceptes of thy baylyshyppe/for thou mayst be no longer baylye. The baylye sayde with him hym selfe. What shall I do? for my mayster wpll take away fro me the baylyshyppe. I can not dygge/and to begge I am ashamed. I wore what I wpll do/that whē I am put out of þ baylyshyppe/they may receyue me in to theyr houses: Then called he all his maysters detters/and sayde vnto the fyrst. Howe moche owest thou vnto my mayster? And he sayde an hundredth tonnes of Oyle. And he sayde to hym/take thy byll/and syt downe quickly/and wyte thy pay. The sayd he to another. What owest thou? And he sayd an hundredth quarters of wheate. He sayde vnto hym. Take thy byll/and wyte foure scoze. And the Lord commended the vniuersite baylye/because he had done wylfelye/for þ children of this worlde are in theyr kynde wyser then the chyldren of lycht. And I say to you/make you frendes of the wycked by any meanes. What when ye shall departe/they may receaue you into euerlasting habitacons.

The Psalle on the x. Sondaye after Trinity.

L. Corynthyans. ii. Chapter. A

Brethren. Ye knowe that ye were gentyles/ & went your wayes to worshyppe ydols/euen as ye were led. Wherefore I declare vnto you/that no man speakynge in the spiryte of God despiseth Iesus. Also no man can say that Iesus is the Lord/but by þ holy ghooste. There are diuersytes of gyftes/verely yet but one spirite:and there are dyfferences of administracion/and yet but one Lord. And there are diuers maners of operacions & yet but one God/which woꝝketh all thinges that are woꝝought

wrought in all creatures. The gyftes of the Sp^{ir}yte are geuen to euery man / to p^{ro}sper the congregacion. To one is gyuen thozough the sp^{ir}yte / the utteraunce of wysdome / to another is gyuen the utteraunce of knowledge / by the same sp^{ir}ite: to another gyftes of healynge by the same sp^{ir}ite / to another power to do my^{ra}cles: to another prophe^{cy}: to another iudgemente of sp^{ir}ites: to another the interpretacyon of tongues. And these all worke by the selfe same sp^{ir}ite / deuidynge to euery man severall gyftes even as he wyll.

The Gospell on the .x. Sondaye after Trinite. Luke. xxi. Chapter. F

When Iesus came nere to Ierusalem / he behelde the Cytie / and wepte on it / sayynge. Yf thou haddest knowne these thynges whiche belonge vnto thy peace / eue at this tyme / but nowe are they hid from thyne eyes: for the dayes shall come vpon the / that thyne enemyes shall caste a banke aboute the / & compass the rounde / & kepe the in on euery syde / and make the eue with the grounde / with thy chyldeyn whiche are in the: and they shall not leaue in the one stone vpon another / because thou knowest not the tyme of thy visytacyon. And he wet into the temple / and began to caste out them that sold therein / and them that bought / sayenge vnto them. It is wyrtten. My house is the house of prayer: but ye haue made it a denne of theues. And he taught daylye in the temple.

The Epistle on the .xi. Sondaye after Trinite. .i. Corynthyans. .xb. Chap. A

F ij Brethren

Epistles and Gospels.

Blet than as perceivinge to the Gospell. whi
the preached unto you / whych ye haue also
accepted / and in the which ye contynue / by whych
che also ye are saved. I do not so wyte after what
manner I preached unto you / of ye kepe it / excepte
ye haue belived i wyne. For synne of all / I delue:
red unto you / that whych I receyved / how that
Christ dyed for our synnes / agayne to the scrip:
tures / and that he was buried / that he arose a:
gayne the thyrde daye / accordynge to the scriptu:
res / and that he was sente of the fater / then of the
cleuen. After that he was sente of the fater then fyue hū:
dred brethren / and ones / whiche manye remayne
unto this daye / and many are fallen a slepe / after
that appeared he to James / then to all the Apost:
les / and last of all he was sente of me / as of one that
was borne out of one tyme / for I am the leaste of
all the Apostles / whiche am not worthy to be cal:
led Apostle because I persecuted the congregacyon
of God. But by the grace of God I am that I am /
and his grace whiche is with me / was not in vayne.

The Gospell on the xliij. Sunday after
Tringte. The. xliij. Chapter of Luke. A

Ihus put forth the myghtynesse unto
certayne whiche dwelled in the selues
that they were perfecte / and dyspyled
other. Two men went by in to the te:
ple to praye / the one a Pharisee / and the
other a publicane. The Pharisee stode and prayed
thus with hym selfe. God I thanke the / that I am
not as other men are / extortioners / vnjust / aduou:
terers or as this publicane. I fast twyse in the weke /
I geue tythe of all that I possesse. And the pub:
lican

hycan stode a farre of / and wolde not lyfte by hys
eyes to heuen / but smote hys brest saynge. God be
mercifull to me a spinner. I tell you thys mā depar
teth home to hys house iustified more then þ other.
For every mā þ exalteth hym selfe / shalbe broughte
lowe: & he that humbleth hym selfe / shalbe exalted.

**The Wyllle on the. xij. Sondag after Tri
umpe. ij. Corynth. in. Chapter. A**

Brethre / suche trust haue we thorough Chyrist
towards God / not that we are sufficient of
oure selues to thynke any thing as it were of oure
selues / but our hablenes cometh of God / which
hath made vs hable to minister þ newe Testamēt /
not of the letter / but of the spiryte: for the letter
killeth / but the spiryte gyueth lyfe. Yf the miny
stracyon of death through the Letters figured in
stones was glorious / so that the chyldren of Is
raell coulde not beholde þ face of Moyses (for the
glory of his countenance) whych glory neuerthe
lesse is done awaye. Why shall not þ minystracyō
of þ spiryte be moche more glorious. For yf the mi
nistracyon of condempnacyon be glorious / moche
more dothe the minystracyon of ryghteousnes ex
cede in gloire.

**The Gospell on the. xij. Sondag after
Triumpe. Marke the. viij. Chapter. D**

Iesus departed from the coostes of Tyre & ca
me by Sidō vnto þ See of Galylee / through
the myddest of the coostes of ten Cyties. And they
broughte vnto him one that was deafe and dōbe /
and prayed hym to lay hys hande on hym. And he
toke hym a syde from the people / and put his fyn
ger in his eares / & dyd spyte & touched his tōgue /

And

Epistles and Gospels

and looked vp to heuen & syghed / & sayd to hym.
 Epheta that is to saye / be opened / & streyght waye
 his eares were opened / and the styng of his tong
 gue was loosed / & he spake playne. And he rebur
 unded them / that they shulde tell no man: but the
 more he forbade them / so moche the more a greate
 deale they publyshed it / sayinge. He hath done all
 thynges well / and hath made bothe the deafe to
 heare / and the dumbe to speake.

¶ The Epistle on the .xiiij. Sondaye after

Trinyte. Galathians. iij. Chap. ¶

Brethren. To Abraham and hys seede / were
 the promyses made. He sayth not in the sec
 des / as in many / but in thy seede / as in one / whych
 is Chryst. This I say / that the lawe whych began
 afterwarde / beyonde / iij. hundred and .xxx. yea
 res / dothe not dysanull the Testament that was
 cōfyrmed befoze of God towards Chryst / to make
 the promise of none effecte. For yf s̄ enhyptaunce
 come of the lawe / it cometh not of promise. But
 God gaue it to Abraham by promise. Wherefoze the
 scrieth the lawe? The lawe was added because of
 trasgressors (till the seede came / to s̄ which the pro
 myse was made) and it was ordeyned by angels in
 the hāde of a mediator. A mediator is not a me
 diatour of one / but God is one. Is the lawe then
 agaynst the pmyse of God? God forbid. Howe be
 it / yf there had bene a lawe gguen / whych coulde
 haue gguen lyfe / then no dout ryghtuousnes shuld
 haue come by the lawe / but the scripture conclu
 deth all thynges vnder synne / that the promise by
 the fayth of Iesus Chryst / shulde be gguen vnto
 them that beleue.

¶ The

The Gospell on the. xiiij. Sondag after
 Trinite. Luke. x. Chapter. D

Iesus sayde vnto his disciples. Happte are þ
 eyes whiche se that pe se. For I tell pou that
 many prophetes & kynges haue despyed to se those
 thynges whiche pe se/and haue not sene them/ &
 to heare those thynges whych pe heare/and haue
 not herde thē. And beholde/a certayne lawyer stode
 by and tēpted him sayinge. Master/what shall I
 do to enherite euerlastyng lye? He sayde to hym.
 What is wyrtten in þ lawe? howe reddest thou? And
 he answered & sayde. Loue thy Lord God with all
 thy herte/and with all thy soule/and wyth all thy
 strength/and wyth all thy mynde:and thy nepgh:
 bour as thy selfe. And he sayd vnto him. Thou hast
 answered ryght/do this & þ shalt lyue. He wollyn:
 ge to iustifye him selfe/sayd vnto Iesu. Who is thē
 my nepghbour? Iesus answered & sayde. A certay:
 ne man descended from Ierusalem/into Iericho/
 and fell into the handes of theues whiche robbed
 hym of hys rayment & wounded hym/and depar:
 ted / leaynyng hym halfe deade/and by chaunce
 there came a certayne p̄cess that same waye/and
 whē he sawe hym/he passed by/and lykwylse a le:
 uyte/when he was come nere to the place/wente
 & loked on hī/ & passed by. Then a certayne Sama:
 rytā as he iourneyed/came nere to hym/ & when he
 sawe him/he had cōpassiō on hī/ & wēt to hī & bou:
 de by his wōundes & powred in oyle & wyne/ & put hī
 on his owne beast/ & brought him to a comō Innē/
 & made prouisiō for hī/ & on þ morowe whē he depar:
 ted/he toke out two pēce/ & gaue thē to þ hoste/ &
 sayd vnto him:take cure of hym/and what soeuer
 I iij thou

thou spendest more / when I chuse a gayne / I will
recōpence the. Whyche of these thre thyngkest thou
was neyghboure to hym / that felt into the theues
handes? And he sayde. Be that shewed mercy on
hym. Then sayde Iesus vnto hym / go and do thou
lyke wyse.

The Epistle on the. xliij. Sondaye after
Trinite. Galathians. v. Chapter. C

Brethre / walke in the spiryte / and fulfyll not
the lusses of the fleshe / for the fleshe lusteth
contrary to the spiryte / and the spiryte contrary to
the fleshe. These are contrarie one to another / so
that ye can not doo that whiche ye wolde. But and
yf ye be ledde of the spiryte / then are ye not vnder
the lawe. The dedes of the flesh are manifest / whi
che are these / aduoutre / fornicacy / vncleynesse /
wantonnesse / ydolatre / witchecraftre / hatred / va
ryaunce / zeale / wraoth / stryfe / sedicyon / sectes enuy
inge / murther / dykenness / glotony / and suche ly
ke. Of þ whyche I tell you befoze / as I haue tolde
you in tymes past / that they whych commyt suche
thynges / shall not inherite the kyngdome of God.
But the fruytes of the spiryte / is loue / ioye / peace
longe sufferynge / gentylnes / goodnes / faythful
nes / mekenes / temperancye. Agaynst suche there
is no lawe. They that are Christes / haue Crucifyed
the fleshe / with the appetytes and lusses.

The Gospell on the. xliij. Sondaye after
Trinite. Luke. xviij. Chapter. D.



As Iesus went to Ierusalem / he passed
thorough Samaria and Galylee : and
as he entred in to acertayne towne there
met hym ten men that were lepers /
whyche

which ſtoode a farre of / & put forth their voyces and ſayde. Jeſu maſter haue mercey on vs. Whē he ſaw them / he ſayde to thē. Go and ſhewe your ſelues to the prieſtes. And it chaunced as they wēt / they were clenſed. And one of them when he ſawe that he was clenſed turned backe agayne / & with a loude voyce prayſed God / and fell downe on his face at his feete / and gaue him thanks / and the ſame was a Samaritane. And Jeſus answered and ſayde. Are there not ten clenſed / but where are thoſe nyne? there are not founde that returned agayne / to gyue God prayſe / ſaue onely this ſtraūger. And he ſayde vnto him. Arise / and go thy way / thy faythe hath made the whole.

The Epiſtle on the. xv. Sondag after Trini.

Galathians. v. Chapiter. D

Brethren. Yf we lyue in the Spirit / let vs walke in the ſpirit / let vs not be vayne glorious / prouokynge one another and enuyinge one another. Brethren / yf any man be fallen by chaūſe in to any faute / ye whiche are ſpirituall helpe to amende him / in the ſpirit of mekenesse / conſyderynge thy ſelfe / leſt thou alſo be tempted. Beare ye one anothers burthen / and ſo fulfyll the lawe of Chriſte. Yf any mā ſeme to him ſelfe that he is ſomewhat / whē in dede he is nothyng / the ſame deceyueh him ſelfe in his awne p̄maginacyō. Lette euery man proue his awne worke / and then ſhall he haue reioyſynge in his awne ſelfe / and not in other. For euery man ſhall beare his awne burthen. Let him that is taught in the worde / miniſter vnto him that teacheth him / in all good thinges: Be not decepued / God is not mocked. For what ſocuer a man ſoweth /

Byssles and Gospels.

man soweth / that shall he reape . He that soweth
in his fleshe / shall of the fleshe reape corrupcyon:
but he that soweth in the Spirite / shall of the Spi-
rite reape þe lyfe euerlastyng . Lette vs not be we-
ry of well doynge . For when the tyme is come
we shall reape without werynesse . Therfore whyle
we haue tyme / let vs do good to all men / and spe-
ciallye vnto them whiche are of the householde of
fayth.

The Gospell on the .xv. Sunday
after Trinit. The. viij. Chapter
of Mathewe. C

Iesus sayde vnto his disciples . No man
can serue . iiij . masters : for epyther he shall
hate the one / and loue the other : or els he
shall cleaue to þe one and dyspyle þe other .
Ye can not serue God and Mammon . Therfore I
saye vnto you / be not carefull for your selfe what
ye shall eat / or what ye shall drynke / neþer for
your body / what ye shall put on . Is not þe lyfe more
worthye then meate / and þe body more of value then
rayment ? Beholde the foules of the ayre / for they
sowe not / neþther reape : neþer yet caryn in to their bar-
nes / & yet your heuenly father fedeth them . Are ye
not moche better then they ? Whiche of you / though
he toke thought therfore / coulde put one cubyt to
his stature ? and why care ye then for rayment ? Co-
nsyder the lyllys of the felde howe they growe . They
laboure not / neþther spyunc : and yet for all that / I
saye vnto you : that euen Salomō in all his royaltie /
was not araped lyke to one of these . Wherefore / se
God so clothe the grasse / whiche is to dape in the
felde / and to morowe shall be cast in to the fornyes :
shall

shall he not moche moze do the same to you. O ye of
lytell fayth. Therefore take no thought / sayinge.
What shall we eate / or what shall we drynke? or
wherewith shall we be clothed? After all these thinges
seke & gentylles / for your heuenly father knoweth
that ye haue nede of all these thynges. But
rather seke ye fyrste the kyngdome of heuē / and the
ryghteousnesse therof / and all these thynges shall
be minystrēd vnto you.

The Epistle on the. xvi. Sunday
after Trini. Ephesians. iij.

Chapiter. B

Brethren / I desyre you that ye saynte nor by
cause of my tribulacions for your sakes which
is your prayse / for this cause I bowe my knees vnto
to & father of our Lorde Iesus Christ: which is fa-
ther ouer all & is called father / in heuen and in ear-
th: & he wolde graūt you accordynge to & ryche-
esse of his glozy: that ye may be strenghted w myght by
hys spiryte in the inner man / that Chryste may
dwell in your hertes by fayth: that ye beynge roo-
ted and groundēd in loue / myght be able to com-
prehēde with all sayntes. What is that bredth /
and lēgth / depth / and heygth: and to knowe what
is the loue of Chryste. Whiche loue passeth know-
ledge / that ye myght be fulfylled with all maner
of fulnesse / whiche cometh of God / vnto him that
is able to do exceedynge haboundantly about all
that we aske or thynke / accordynge to the power
that worketh in vs / be prayse in the congregacyon
by Iesus Christ throughtout all generacions from
tyme to tyme.

The

Epistles and Gospels.

The Gospell on the. xvi. Sunday after Trin.
Luke. viij. Chapiter. B



Jesus went in to a Citie called Naim/ and many of his disciples wente wth him/ and moche people. When he came nere vnto the gate of the Citie/ beholde there was a deed man carped out/ whiche was the onely Sonne of his mother/ and she was a wedowe/ and moche people of the Citie was with her. And whē Jesus sawe her/ he had cōpassion on her/ and sayde vnto her. Wepe not/ and he went and touched the coffin/ and they that bare him stode still/ & he sayde vnto the carper/ I saye vnto thee. And the deed satte vp/ and began to speake/ and he deliuered him to his mother & there came a feare on them all/ and they glorified God/ sayinge. A great prophete is risen amonge vs/ and God hath visited his people.

The Epistle on the. xviij. Sunday after Trin.
The. iij. Chapiter/ to the Ephe. A

Brethren/ I whiche am in bondage for & Lozdes sake/ exhor^te you that ye walke wor^thye of the vocacyon wherewith ye are called in all humblenesse of mynde/ and mekenes/ and longe sufferinge/ for bearynge one another thozowe loue/ and that ye be dyligent to kepe the vnite of the spirite/ in the bonde of peace/ beyng one body/ and one spirite euen as ye are called in one hope of your callinge. Let there be but one Lozde/ one sayth/ one baptysme/ one God and father of all/ whiche is aboue all thozough all/ and in all/ which is blessed in the wo^rlde of wo^rldes.

The

The Gospell on the. xviij. Sunday after Trin.
The. xviij. Chapter of Luke. A



When Iesus went in to the house of
one of þese Pharises to eate bread
on þe Sabboth daye / and they wat-
ched him / and beholde / there was a
ma befoze him which had þe Dropsye
And Iesus answered and spake vnto
the lawpers & Pharises sayenge. Is it laweful
to heale on the Sabboth daye? And they helde the
peace: and he toke him and healed him / and let him
go / & answered them sayinge. Whyche of you shall
haue an Ayle / or an oxe falle into a pytte / & wyll not
theyght wape pull him out on þe Sabboth daye &
they could not answer hym agayne to that. He
putt so:th also a similitude to the gestes when he
marked howe they pleased vnto þe hyest rounes / &
sayde vnto them. When thou arte bydden to a wed-
dyng of any ma / sytte not wone in þe hyest rounne /
lest a more honourable man then thou be bydden
of him / and he that bad bothe him and the / come
and saye to the: goute this man rounne / & thou then
begynne to shame to take the lowest rounne / but ra-
ther when thou arte bydden go and sytte in the lo-
west rounne / that when he that byddeth the com-
meth / he may saye vnto þe / frede syt vp hyer. Then
shalt thou haue wo:thyp / in the presence of them
that sytte at meate with the / for whosoever exal-
teth him selfe / shall be brought lowe and he that
humbleth him selfe / shall be exalted.

The Epistle on the. xviij. Sunday after Trin.
i. Corynthians. i. Chapter. A

Brethren /

Epistles and Gospels.

Brethren / I thanke my God alwayes on your behalfe / for the grace of God that is gyven by Iesus Christe: that in all thynges ye are made ryche by hi / in all lernynge / and in all knoweledge / euen as the testymonye of Iesus Christ was confirmed in you: so that ye are behynde in no gyfte / and wayte for the appearynge of our Lorde Iesus Christ which shall strength you vnto the ende / that ye may be blamelesse in the daye of oure Lorde Iesus Christ.

The Gospell on the .xxij. Sunday after Tri.

Mathewe .xxij. Chapiter. D.

The Pharisees wet vnto Iesus / and one of them whiche was a doctoure of the lawe / asked him a questyon / teptyng him / & sayinge. Master / whiche is the great commaundemēt in the lawe? Iesus sayd vnto him. Thou shalt loue thy Lorde God with all thy herte / with all thy soule / and with all thy mynde / this is the fyrst & the greatest commaundement / and there is another lyke vnto this. Thou shalt loue thy neyghboure as thy selfe. In these two commaundementes hang all the lawe and the prophetes. Whyle the Pharisees were gathered togyther. Iesus asked them sayinge. What thynke ye of Christ? Whose sonne is he? They sayd vnto him / ſōne of Dauid. He sayd vnto them. Howe then dothe Dauid in the spiryte call him Lorde sayinge. The Lord sayde to my Lorde / syt on my ryght hande / till I make thy enemyes thy fore stole. Yf Dauid called hym Lorde / how is he then his sonne? And none of them coulde answer him a gayne one worde: neither durst any man frō ſ day forth aske him any mo questyōs.

The

The Psalle on the. xix. Sonday after Trin.

Ephesians. iij. Chapter. **E**

Brethren/be ye renued in the spiryte of your myndes/ & put on the newe mā/ whiche after the ymage of God is shaped in ryghtwysnes/ and true holynes. Wherfoze put away lyenge/ & speake euery man truely vnto his neyghboure/ for as moche as we are membris one of another. Be angry/ but synne not/ let not þe sonne go downe vpon your wrath/ geue no place to þe backbyter: let him that stole/ stole no more/ but let him rather labour with his handes some good thyng/ that he may haue to geue vnto him that nedeth.

The Gospell on the. xix. Sonday after Trin.

Matthewe. ix. **A**

Jes^{us} entred into þe tynne and passed ouer and came in to his owne cytie and beholde they brought vnto him a man synke of þe palseye/ lying in his bed/ and whē Iesus sawe they sayth / he sayde to the synke of the palseye/ sone/ be of good cheare/ thy synnes are forgiven the: and beholde/ certayne of the Scribes sayde in them selues / he blasphemeth. And when Iesus sawe their thoughtes/ he sayde/ wherfoze thynke you euill in your hartes: whether is easier to saye/ thy synnes are forgiven the / or to saye aryse and walke. That ye may know þe sonne of mā hath power to forgive synnes in earth. Then sayde he vnto the synke of the palseye aryse/ take vp thy bed/ and go home to thy house. And he arose and departed to his house/ and when the people sawe it/ they maruayled and glorified God which had geuen suche power to men.

The

The Epistle the xx. Sunday after Trinite.

The. v. Chapter to the Ephesians. A

Brethren take hede & ye walke circumspectly /
not as fooles / but as wyle redemyng the tyme /
for the dayes are euill. Wherfoze be ye not vn-
wyle / but vnderstande what the wyl of the Lord
is / & be not dronke with wyne / wherin is excellē /
but be fulfilled with the spirite / speakyng vnto
your selues in psalmes and hymnes / & spirituall
songes / syngyng and makyng melodye to & Lord
in your hartes / gynyng thankes alwayes / for all
thynges in the name of our Lord Iesus Christ to
God the father / submyttyng your selues one to
another in the feare of God.

The Gospell on the xx. Sunday after Trinite.

The. xxi. Chapter of Mathew. A

Iesus sayde vnto his disciples. The kyng-
dome of heauen is lyke to a certayne kyng
which maryed hym some / and sent forth
his seruantes to call them / were byd-
den to the weddyng / and they wolde not come.
Agayne he sent forth other seruantes sayinge. Tell
them which are bydden / beholde I haue prepared
my wyne / my oxen & my fatynges are kylled / and
alchynges are redye / come to the marriage. They
made lyte of it / and went they: wayes / one to hym
farme place / another aboute his marchaundyse / the
remynner toke his seruantes / and intreated the
vngodly and slewe them. When the kyng herde
that / he was wrothe / & sente forth his watryours
and descoyed those netherers & burnt vp they.
Dirge. Then sayd he to his seruantes / & weddyng
was prepared / but they which were bydden therto /
were

were not worthe. So ye therfore out into the
hygh wayes / & as many as ye fynde / byd them vnto
to the marpage. The seruauntes wente out in
to the hygh wayes / & gathered together as many
as they coude fynde bothe good and badde / & the
weddyng was fulfylled with gastes. The
kyng came in to visyte his gastes / and spyed there
a man whiche had not on hys weddyng garmēt /
and sayde vnto hym. Frende / howe camest thou in
hither / and hast not on a weddyng garmēt? And
he was euen spechelesse. Then sayde the kyng to
hys mynisters. Take and bynde hym hande & fote /
and cast hym into utter darkenes. There shall be
weppynge / and gnashynge of teethe / for many are
called / and fewe are chosen.

The Epistle on the. xxi. Sondaye after

Trinite. Ephesians. vi. Chap. C

My brethren / be stronge in the Lorde and in
the power of hys myght / put on the armour of
God / that ye maye stonde stedfaste agaynst the crafty
assaultes / of the diuyl. For we wrestle not agaynst
fleshe & bloude / but agaynst rule / agaynst power /
& agaynst worldly rulers / gouernours of this darke-
nes of this worlde / agaynst spirituall wyckednesse
for heuelly thynges. For this cause take vnto you
the armour of God / that ye maye be able to resyste
in the yll day / and to stande perfecte in al thynges.
Stande therfore & pourtopynes gyrdle about wyth
veritie / haupynge on the breste plate of ryghteous-
nes / and shodde wyth shooes prepared for the go-
spel of peace : aboue all take to you the sheld of
fayth / wherwith ye maye quēche all the fyrye dar-
tes of the wycked / and take the helmet of saluacio /

and the swerde of the spiryte/whyche is the worde
of God.

The Gospell on the .xxi. Sondag after
Trinityc. iij. Chap. of John.

There was a certayne ruler whose sonne
was sycke at Caphernaum/as he herde
that Iesus was come out of Jewry in to
Galyle/he wēt vnto hym/and besought
hym that he wolde descēde/and heale hys sonne/
for he was euen redy to dye. Then sayde Iesus vnto
hym excepte ye se signes and wonders/ye beleue
not. The ruler sayde vnto hym/for come awaye or
euer that my chyld dye. Iesus sayde vnto hym/go
thy waye thy sonne lyueth/and the man beleued the
wordes that Iesus had spoken vnto hym/ & wēt
his waye. And anon as he went on hys waye/his
seruauntes met hym and tolde hym sayenge. Thy
sonne lyueth. Then enquired he of the y^e hour when
he began to amende:and they sayde vnto hym. Ye-
sterday the seuenth houre/the fever lefte him. And
the father knewe that it was the same houre whē
Iesus sayd vnto hym thy sonne lyueth/and he be-
leued and all hys householde.

The Bylle on the .xxij. Sondag after
Trinityc. the. i. Chapter. Philyp. A

Brethren/we trust in our Lord Iesus Christ/
that he whiche began a good worke in you
shall persourme it vntill the daye of Iesus Christ/
as it becommeth me to iudge of you all/bycause I
haue you in my herte/and haue you also euery one
companions of grace woth me in my bondes as I
defende/and stablyshe the gospell. God bereth me
recozde howe greatly I longe after you all/for the
berye

herpe harte roote in Iesus Chyist. And this I praye
that poure soule maye increase more & more i kno-
wledge and in all helynges/that ye myght accepte
thynges most excellent/that ye myght be pure and
suche as shulde hurte no mans consyence/vntyll
þ daye of Chyriste fylled with the fruytes of ryght-
wylnes/whych fruytes come by Iesus Chyrist/vn-
to the glozy and laude of God.

The Gospell on the. xxij. Sonday after
Trinite. The. xxi. Chapter of Mat. C

Iesus put forth a similitude vnto his dis-
cyples sayenge. The kyngdome of heuē
is lykened vnto a certayne kynge/whych
he wolde take accomptes of hys seruaū-
tes. And when he had begonne to reken/one was
brought vnto hym/whych ought hym ten thou-
sande talentes. But when he had nought to paye/
the Lorde commaunded hym to be solde/and hys
wyfe/and hys chyldren/and all that he had and
payment to be made. The seruaūt fell downe/and
besought hym sayinge. Syr gyue me respyte/and
I will paye it euery whyt. Then had the lorde py-
tie on the seruaunt/and losed hym/& forgauē hym
the det. The same seruaunt went out and founde
one of hys felowes whych ought hym an hundred
pence/and layde handes on hym/and toke hym
by the throte sayinge. Paye me that thou owest me
and hys felowe fele downe and besought hym say-
enge. Haue pacyēce with me/and I wyll paye the
all. And he wolde not/but went and cast him in to
pyrson/till he shulde paye the dette. When hys
other felowes sawe what was done/they were ve-
rye sorry/& came and tolde to theyr Lorde all þ had

So it happened.

Epistles and Gospels.

happened. Then hys Lorde called hym/and sayde vnto hym. O yll Seruaunt/ I forgaue the all thy det/ because thou praydest me/ was it not mete also that thou shuldest haue had compassyon on thy fellowe/ euē as I had pytie on the? and his Lorde was wrothe and deliuered him to the Iaylers/ tyll he shulde paye all that was due vnto hym. So lyke wise shall my heuynly father do vnto you yf ye wil not forgyue wyth all your hartes/ eche one to hys brother theyr trespasses.

The Epistle on the. xxiij. Sunday after Trinite. ij. Chapter. to the Phylip. C

Brethre/ folowe ye me/ & loke on them which walke euen/ so/as ye haue vs for an ensample/ for many walke (of whome I haue tolde you oftē/ and nowe tell you wepyng) that they are the enemyes of the crosse of Chyyst/ whose ende is dampnacyō/ whose God is theyr bellye/ and whose glorye is to theyr shame/ whych are worldly mynded/ but our conuersacyō is in heuen/ from whence we loke for the sauour euen the Lorde Iesus Chyriste whych shall chaunge in to a nother fastyō our vile bodyes/ that they maye be fastyoned lyke vnto his gloryō⁹ bodye/ accōrdynge to the woꝝ kyngdom wherby he is able to subdue althynges vnto hym selfe/ in Iesus Chyrist our Lorde.

The Gospell on the. xxiij. Sunday after Trinite. The. xxiij. Chapter. of Mathewe. B



He Pharysyes wēt & toke counsell how they myght rangle Chyrist Iesus in hys woꝝdes/ and sente vnto hym theyr discyples with Herodes seruauntes sayenge.

After/

Maſter/we knowe that thou arte true/and that thou teachest the waye of God truly/neither careſt for any man:for thou conſyderest not mannes eſtate. Tell vs therfore:howe thynkeſt thou? Is it lawfull to gyue tribute vnto Ceſar or not? Jeſus perceyued they: wylneſſe & ſayde. Why tempte ye me/ye ypocrites? Let me ſe the tribute monye. And they toke hym a peny. And he ſayd vnto the. Whoſe ymage is thys and ſuperſcripcyon? They ſayde vnto hym Ceſars. Then ſayde he vnto them. Gyue therfore to Ceſar/that whyche is Ceſars: and gyue vnto God/that whyche is Goddes.

The Epistle on the. xiiij. Sondaie after
Trinpte/the. i. Chapter to the
Coloſſen. B.

Breth:en/we ceaſe not prayinge for you and deſyryng that ye myght be fulfilled wth þ knowledge of hys wyll in all wyſdome and ſpiry: tual vnderſtandyng/that ye myght walke wor: thy of þ Lorde in all thynges that pleaſe/beynge frutefull in all gooðe workes/and encreaſynge in þ knowledge of God/strengthened wth all myght throughe hys gloriouſ power/vnto all paciẽce/& lſge ſufferynge with ioyefulneſs/in Jeſus Chriſte oure Lorde.

The Goſpell on the. xiiij. Sondaie af: ter Trinpte. The. ii. chap. of Mat. C.



Whyle Jeſus ſpake vnto the people/ behold there came a certayne ruler/ & worſhypped hym ſayẽge. My doughter is euen nowe deceaſſed: but come & laye thy hande on her: and ſhe ſhall lyue. And Jeſus aroſe & folo:

B ij wed

Epistles and Gospels.

wed hym wth hys discyples / and beholde a womā
whych was diseased wth an yssue of bloude. xij. yea-
res / came behynde hym and touched the hemme of
his vesture / & she sayde in her selfe. Yf I maye tou-
che the but euen his vesture onely / I shall be safe. He-
sus turned him aboute & behelde her sayinge. Dau-
ghter be of good comforte / thy fayth hath made y^e
safe and she was made whole euē the same houre.

**The Epistle on the Sondaye nexte before
Aduent. Jeremias. xxxij. Chapter.**

Berthzen / beholde the dayes wyl come say-
ing the Lorde / that I wyl stee vp to Dauid
a ryghtuous brāunche / & he shall reygne a kyng /
and shall be wyse / and shall do equitye and iustice
in the earth / and in his dayes Iuda shall be safe /
and Israell shall dwel wythout feare / and thys is
the name that they shall call hym / the Lorde oure
ryghtuousnesse . Wherfore the dayes wyl come
(sayeth the Lorde) that they shall say no more / the
Lorde lyueth that brought the chyldren of Israell
out of the lande of Egypte : but the Lorde lyueth
whych delyuered & brought the seede of the house
of Israell out of the lande of the north / and fro all
the lādes whether I thrust thē / & they shall dwell
in theyr owne lande / sayth y^e lord God almyghtye.

**The Gospel on the Sondaye nexte be-
fore Aduent. The. vi. Chap. of Iohn. A**



When Iesus lyfted vp hys eyes and sawe
a great cōpany come vnto him / he sayd
to philippe. Whēce shall we bye bre-
ade & these myght eate. This he sayde
to pnone hym for he hym selfe knewe
what he wolde do. philippe answered / two hūdzeth
peny

peny worth of breade are not sufficiente for the
 euery mā may haue a lytell. Then sayde vnto hym
 one of hys discyples/ And: cwe/ Symō Peters bro:
 ther. There is a chylde here whych hath fyue bar:
 ley loues and two fyshes: but what is that amōge
 so many? Iesus sayd/ make y people to sytte dow:
 ne. There was moche hape in the place/ & the men
 sat downe in number about fyue thousande. Ie:
 sus toke the breade and gaue thanks/ and gaue
 his discyples/ & his discyples gaue it to the y were
 set downe: and lykewyse of the fyshes as moche as
 they wolde. Whē they had eaten ynough/ he sayde
 vnto hys discyples. Gather vp the broken meate
 that remayneth/ that nothyng be lost. They ga:
 thered it together/ and fylled. xij. basquettes with
 the broken meate/ of the fyue barley loues & two
 fyshes whych broken meate remayned to them y
 had eaten. Then those men/ whē they had sene the
 myracle that Iesus dyd/ sayde. This is of a true:
 the y same pphete/ whiche shall come i to y world.

The bysle on the Mediacyō dape/ the
 xxi. Chap. of the reuela. of Iohn. A

I John sawe y hole Cōtye newe Ierusalē come
 dowe frō God out of heuē prepared as a by:
 de/ garnysed for her husband & I harde a greate
 voyce frō the throne/ sayenge. Beholde the Taber:
 nacle of God is w mē/ & he wil dwell w the/ & they
 shall be his people/ & God hī selfe shalbe w the/ &
 be they god. And God shall wipe away all teares
 frō their eyes/ & there shalbe nomore death/ neyther
 sorowe/ neyther cryenge neyther shall there be any
 moze payne for the olde thynges are gone/ and he
 that satte vpon the seate sayde: beholde I wyl
 make all thynges newe.

Epistles and Gospels

The Gospell on the Dedycacyon daye
The. xix. Chapter of Luke. A.



Jesus entered in/ and went thorowe Jeru-
salem: & beholde there was a man named
Zachheus/ and he was a ruler amonge the
publycans and ryche also/ and he made
meanes to se Jesus/ what he shulde be/ & he coulde
not for the p:resse/ because he was of a lowe stature.
Wherfore he ranne before/ and ascended vp in:
to a wylde figge tree to se hym: for he wolde co-
me that same waye. And when Jesus came to the
place/ he looked vp and sawe hym/ and sayde to
hym: zachee/ hastily come downe for to daye I
must abyde at thy house. And quickly he came downe
and receyued hym ioyfully and when they sawe
that/ they all grudged/ sayenge. He ys gone in/ to
tarpe wyth a man that is a synner. zachheus stode
forth/ and sayde vnto the Lorde. Beholde Lorde/
the halfe of my gooddes I geue to the pooze/ and
yf I haue done any man wronge/ I wyll restore
hym foure folde. Jesus sayd vnto hym. This daye
is helth come to thys house: for as moche as thys
same house is become the Chylde of Abraham/ for
the sone of man is come to seke/ and to saue that
whiche was loste.

The

The ppsle on the fyrste Sondag in Aduent.

The. xij. Chapiter vnto the
Romayns. D

Bethzen. We knowe that the tyme is now /
that we awake oute of slepe: for nowe is our
saluacyon nerer / then whē we beleued. The nyght
is passed / and þ daye is come nere: let vs therfore
caste awaye the dedes of darkenes / and let vs put
on the armour of lpght. Let vs walke honestly / as
it were in þ daye lpght. Not in eatynge and dryn-
kyng / neyther in chambryng / and wantonnes /
neyther in stryfe and enuyenge: but put ye on our
Lorde Iesus Christ.

The Gospell on the fyrste Sondag in Aduent.

The. xxi. Chapiter of Math. A



When Iesus drewe nere to Jerusalem /
and came vnto Bethphage / to þ most
Oliuete / then sent Iesus two of his di-
sciples sayinge to them. Go in to the ca-
stell that lyeth ouer agaynste you / and
anone ye shall fynde an Asse bounde / and her Colte
with her: lose them and bryng them to me: and yf
any man saye ought to you / saye ye that the Lorde
hathe nede of them: and streyght waye he wyll let
them go. All this was done to fulfyll that / whiche
was spoken by the prophete sayinge. Tell ye the
doughter of Syon: beholde / thy kyng commeth
vnto the: meeke / and syttinge vpon an Asse and a
Colte: the foole of an Asse bled to the pocke. The di-
sciples wente and dyd as Iesus commaunded them /
and brought the Asse and the Colte / and put on the
theyr clothes and set him thereon. Many of the peo-
ple spred theyr garmentes in the waye / other cut
downe

Epistles and gospels.

downe braunches fro the trees / and strewed them in the waye. Moreover the people & went before / and they also that folowed after : cryed sayinge. Hosanna to the sonne of Dauid . Blessed be he that commeth in the name of the Lorde.

The Epistle on the.ij. Sondag in Aduent.

The.xv.Chapiter to the Romayns. A

Brethren / what thynges soeuer are wyrtten before tyme / are wyrtten for oure lernynge / that we thzough pacynce & cōfōrte of ꝑ scrypture myght haue hope. The God of pacynce & cōsolacyon / gyue to euerý one of you that ye be lyke myn: ded one towarde another / after the ensample of Iesus Christ that ye all agreynge togyther / maye with one mouthe prayse God & the father of our Lorde Iesus Christ. Wherefore receyue ye one another / as Christ receyued vs / to the prayse of God. And I saye that Iesus Christ was a minister of the circūcysion for the tꝛuthe of God : to cōfirme the promyses made to the fathers. And let the gētyls prayse God for his mercy / as it is wyrtten . For this cause I wyl prayse the amonge the gētyls / & synge in thy name. And agayne he sayth. Ye gētyls reioyse with his people. Agayne: prayse ꝑ Lorde all ye gentyls: laude him all nacýons . And in another place Esayas sayth. There shall be ꝑ roote of Jesse: and he that shall rýle to reygne ouer the gentyls: in hym shall the gentyls truste . The God of hope fylle you with all Joye and peace in beleynge / that ye maye be ryche in hope thzough the power of the holy ghōst.

The Gospell on the.ij. Sondag in Aduent.

The.xxi.Chapiter of Luke. D

Iesus

Iesus sayde to his disciples: there shall be
 sygnes in the sonne & in the Moone and
 in the Seerres / & in the earth: the people
 shall be in suche perplexite / that they shall
 not tell what waye to turne them selues. The see
 and the waues shall roze / and mennes hertes shall
 fayle them for feare / and for lokynge after those
 thynges / whyche shall come on the earth: for the
 powers of heuen shall moue / and then shall they se
 the Sone of man comme in a cloude / with power
 and greate gloze. Whē these thynges begynne to
 come to passe / then loke vp / & lyfte vp your heedes /
 for your redempcyon draweth nere. And he shewed
 them a simulcride. Beholde the fygge tree / and all
 other trees / when they shute forth their budde ye
 se & knowe of your owne selues / & somer is then nee-
 re at hande. So lykwylse ye (when ye se these thyng-
 es come to passe) vnderstand that the kyngdome
 of God is nere. Verely / I saye to you. This genera-
 cyon shall not passe / tyll all be fulfilled. Heuen and
 earth shall passe: but my wordes shall not passe.

The Wyllle on the.iiij. Sondag in aduent.

i. Corynthians. The.iiij. Chapter. A

Brethren: let men this wyse esteeme vs / euen
 as the ministers of Christ / and disposers of &
 secretes of God. Furthermoze it is requyred of the
 disposers / that they be founde faythfull. With me it
 is but a small thyng / that I shulde be iudged of
 you (erther of mannes dape) no I iudge not myne
 owne selfe. I knowe nought by my selfe. per am
 I not therby iustified / it is the Lorde that iudgeth
 me. Therfore iudge nothyng before the tyme / vn-
 tyll the Lorde come whiche wyl lygheten thynges
 that are

Epistles and Gospels.
that are hyde in darkenesse; and open the counsell
of þe hertes. And then shall every man haue prayse
of God.

The Gospell on the.iiij. Sunday in Aduent.

The.xi. Chapter of Mathewe. A

When John beyng in prysone / herde the
workes of Christ: he sent two of his disci-
ples / and sayde to him. Arte thou he that
shall come / or shall we loke for another?

Jesus answered / and sayde vnto them. Go and
shewe John what ye haue herde and sene. The
blynde se / the halte go / the lppes are clesed / the
deafe heare / the deed are rylen by agayne / and the
gospell is preached to the poore: and happy is he /
that is not hurte by me. Euen as they departed Je-
sus began to speke vnto the people of John. What
went ye for to se in the wyldernes? went ye oute to
se a rede waueryng wth the wynde. Or what wente
ye oute for to se? Went ye to se a mā clothed in softe
raymēt? Beholde / they that weare softe clothynge /
are in kynges houses. But what wēt ye oute for to
se? Went ye oute to se a prophete? Yea I saye vnto
you / moze then a prophete: for this is he of whome
it is wyptten. Beholde / I send my messenger be-
fore thy face whychē shall prepare thy waye be-
fore the.

The Epistle on the.iiij. Sunday in Aduent.

The.iiij. Chapter of the Phylip. A

Brethren / reioyse in the Lorde alwaye / and
agayne / I saye reioyse. Let your softnesse be
knownen to all men. The Lorde is euen at hande.
Be not carefull / but in all thynges shewe your peti-
cyon to God in prayer / & supplicacyon / wth grynge
of thanks.

of thankes. And the peace of God whych passeth
all vnderstandynge/kepe youre hertes and myn-
des in Chyyst Iesu.

The Gospell on the. iij. Sondaye in
Aduent. John. i. Chapter. C.

Then the Jewes sent preeſtes and le-
uytes from Ieruſalẽ to aſke John.
what arte thou? And he confeſſed/
and denyed not/and ſayde playnly.
I am not Chyſt. And they aſked hi/
what then? Art thou Belyas? And
he ſayde I am not. Art thou a pꝛophete? & he an-
ſwered/no. Then ſayde they to hym. What arte þ?
that we maye gyue an anſwere to them that ſent
vs. What ſayeſt thou of thy ſelfe? He ſayde/I am
the voyce of a cryer in the wyldeꝛneſſe/make ſtre-
ghte the way of the Loꝛde/as ſayde the pꝛophete
Eſaias. And they whyche were ſent were of the
phariſyes. And they aſked hym/and ſayd/to him.
Why baptyleſte þ then/ꝑf thou be not Chyſt/noꝛ
Belyas/neither a pꝛophete? John answered the ad
ſayde. I baptyle w water but one is come amõge
you/whom ye knowe not/he it is that cometh
after me/whych was befoze me:whoſe ſhoode lat-
chet/I am not woꝛthye to vnloſe. Theſe thynges
were done in Bethabara/beyõde Joꝛdane/where
John dyd Baptyle.

The iſſtle at hye maſſe on Chyſtmas
daye. Hebrewes. i. Chapter. A.

Blaithzen/God in tymes paſte dyuerſly & ma-
ny wayes ſpake to the fathers by pꝛophets/
but in theſe laſt dayes he hath ſpoken vnto vs by
hys ſone/whome he hath made heꝛe of althynges/
by

Byssles and Gospels

by whome also he made the worlde. Whiche sonne
 beynge the bygghtenes of his glory / & very ymage
 of his substance: bearynge by althynges with the
 worde of his power / hath in his owne persone pour
 ged our synnes / & setteth on the ryght hande of the
 maiestie on hys: & is moze excellēt then the angels /
 in asmoche as he hath by enheritaunce opteyned an
 excellēter name then they haue. For vnto which of
 the angels sayde he at any tyme: & arte my sonne /
 this daye begat I the? And agayne / I wyll be hys
 father / and he shall be my sonne. And agayne. Whē
 he byngeth in the fyrst begotten sonne in to the
 worlde: he sayth. And all the angels of God shall
 worshyp him: and to & angels he sayth: he maketh
 his angels spirites: and his mynisters flammes of
 fyre: but vnto & sonne he sayd. God thy seate shall
 be for euer & euer: the scepter of thy kyngdome is a
 ryght scepter. Thou hast loued ryghtwysenes / and
 hated iniquitie: wherfore hath God whiche is thy
 God anoynted the with the oyle of gladnes aboue
 thy felowes. And thou Lorde in & begynnynge hast
 layde the foundacyon of the earthe: and the heuens
 are the workes of thy handes. They shall perishe:
 but thou shalt endure: they all shall waxe olde as
 doth a garmēt: and as a vesture shalt thou chaunge
 them / and they shalbe chaunged: but thou art al
 wayes the same: and thy yeares shall not fayle.

The Gospell at hys masse on Chyrtmas daye.

The fyrst Chapiter of John. A



In the begynnynge was the worde / and
 & worde was with God / and God was
 the worde. The same was in the begyn
 nyng with God. Althynges were made
 by it /

by it / & with out it was made nothyng / that was made. For it was lyfe / and the lyfe was the lyght of men: and the lyght shyneth in the darkenesse and the darkenesse comprehendeth it not. There was a mā sent fro God / whose name was John. The same came as a wptnesse / to beare wptnesse of þe lyght that all men throughe him myght beleue. He was not þe lyght / but to beare wptnes of þe lyght. That was a true lyght / whiche lyghteth all men þe come in to the worlde. He was in the worlde / and the worlde was made by him / & the worlde knewe him not. He came amonge his owne / and his owne receyued him not. To as many as receyued him / gaue he power to be the sonnes of God: in that they beleued on his name. Which were bozne not of bloude nor of the wyll of the fleshe / nor yet of the wyll of men: but of God. And the worde was made fleshe / and dwelte amonge vs / & we sawe the glozy of it / as þe glozy of the only begotten sonne of the father. Whiche worde was full of grace and veritie.

The Byble on saynt Steuens daye.

Actes of the apostles. vi. Chapiter. C

Steuen full of faythe and power / dyd great wonders and myracles amonge the people. Then there arose certayne of the synagoge / whiche are called Libertynes and Sirynytes / and of Alexandria / and of Cilycya / and Asia / and disputed w Steuen: and they coude not resyste the wysdom and the spiryte with whiche he spake. When they helde these thynges / they hertes claue a sonder / and they gnasshedde on him with theyr teethe: but he beyng full of the holy ghost / looked vp stedfastly with

wyth hys eyes in to heuen / and sawe the glo:pe of
 God: and Iesus standynge on the ryght hande of
 God: and sayde. Beholde / I se the heuēs open / and
 the Sone of man standynge on the ryght hande of
 God. Then they gaue a shoute wyth a loude voyce
 and stopped they: eares / and ran vpon hym all at
 ones: and cast him out of the Citie and stoned him.
 And the wytnesses layde downe they: clothes / at a
 ponge mānes feete named Saul. And they stoned
 Stenē callynge on / and sayinge Lorde Iesu recey-
 ue my spirite: and he kneled downe and cryed with
 a loude voyce. Lorde / lay not thys synne to they:
 charge. And when he had thus spoken / he fel a sle-
 pe in the Lorde.

The Gospell on saynt Steuens daye. Ma-
 them. xxiij. Chapter. D.

Iesus sayde vnto the Jewes / and cheyfe
 preestes: behold I sende vnto you pro-
 phetes / wyse men / and scribes: & of them
 some shall ye scourge in your synagoges
 and persecute fro Citie to citie: that all ryghtuous
 bloude maye fall on you / whyche was shed on the
 earth / from the bloude of ryghtuous Abell vnto
 bloude of zacharias the sone of Barachias / who-
 me ye slewe betwene the temple and the aulter. We
 rely I saye vnto you: all these thynges shall lyght
 on thys generacyon. Ierusalem / Ierusalem: why:
 the killest & prophetes and stonest them / whych are
 sent to the. Howe ofte wolde I haue gathered thy
 chyl:ren together / as & henne gathereth chyckens
 vnder her wynges: but ye wolde not. Beholde your
 habytacion shall be lefte vnto you desolate. For I
 saye to you / ye shall not se me hencefo:ch / tyll that
 ye saye.

he saye . Blessed is he that cometh in the name
of the Lorde.

The Epistle on saynt Iohn the Euan;
gelystes dape. Ecclesia;

Lucus. xij.

He that feareth God wyll do good: & he that
kepeth the lawe shall optayne wysdome/and
she wyll come agaynst hym as an honozable mo:
ther/as a womā yet a virgyn shall she receyue him.
She shall fede hym wyth the breade of lyfe and vn
derstandynge and the water of holsome wysdome:
she shall gyue hym to drynke: and she shall exalt
hym amonge his neyghbours: and shall open hys
mouthe euen in the thickest of the congregacyon.
And she shall fyl hym wyth the spiryte of wysdom
and vnderstandyng: and with the garmente of glo
ry shall she apparell hym. She shall make hym ry
che wyth ioye and gladnes and shall inheryt hym
wyth an cuerlastyng name.

The Gospell on saynt Iohans dape
the Euangelyst. Iohn. xxi.

Chapter. ij



Iesus sayde to Peter folowe me . Pe:
ter turned hym aboute and sawe the
discypyle whome Iesus loued folow:
ynge. Which also leaned on hys brest
at souper and sayde . Lorde/whyche is
he that shall betraye the? When Peter sawe hym/
he sayde to Iesus. Lorde what shall he do? Iesus
sayde to hym . Yf I wyll haue hym to tary tyll I
come what is that to the? folowe thou me . Then
wete this sayinge abrode amonge the bretchē that

I the

Epistles and Gospels.

that discypple shulde not dye. And Iesus sayde not to hym / he shall not dye: but yf I wyll that he tary tyll I come: what is þ to the? The same discypple is he / whyche testifyeth of these thynges and wrote the same and we knowe that his testimony is true.

¶ The Epistle on Chyldermasdaye. the iiij. Chapter of the reuelacyon of saynt Iohn.

AND I looked / and lo a lambe stode on the mount Syon: and wyth hym a C. & xliij. thousande hauryng his name & hys fathers name writen in theyr forheedes: and I herde a voyce from heuen as the sounde of many waters / and as the voyce of a greatch thonder: and the voyce that I herde was lyke the voyce of many harpars / harppynge with theyr harpes: and they songe as it were a newe songe befoze the seate / and befoze the foure beestes / and the elders: & no man coulde lerne that songe but the C. and. xliij. thousande / whyche were redemed from the earth. These are they whych are not defyled wyth women / for they are virgyns. These folowe & labe whyther soeuer he goeth: these were redemed from me beyng the fyrst fruytes to God and to the lambe and in theyr mouthes was founde no gyle / for they are wythout spot befoze the throne of God.

¶ The Gospell on Chyldermas daye.

The. ij. Chapter of Mat:
thewe. C.



The Angell of the Lord appeared to Joseph in a dreame / sayenge. Arise / and take the chylde and hys mother / and flee into Egypt / & abyde there tyll I brynge the

the worde: for Herode wyll seke the chylde to de-
 scope hym. Then he arose and toke the chylde and
 hys mother by nyght / and departed into Egypt /
 and was there vnto the death of Herode to fulfyll
 that whych was spoken of the Lorde by the pro-
 phet / whych sayth. Out of Egypte haue I called
 my sonne. Then Herode percepyunge that he was
 mocked of the wyse men / was excedyng wrothe /
 and sende forth / and slewe all the chyldezen that
 were in Bethleem / and in all the coostes therof / as
 many as were two yere olde & vnder: accordyng
 to the tyme whiche he had dysglyently serched out
 of rye wyse men. Then was that fullfyllled which
 was spoken by the prophet Ieremye / sayenge. On
 the hylls was a voyce herde / mournynge /
 weppynge / and great lamentacyon. As
 chell wepyng for her chyldezen and
 wolde not be confortyd / becaus
 se they were not.



**There endeth the Bybles and
 Gospels of the Sondages.**

H y There

Epistles and Gospels.

¶ Here beynneth the Epistles and
Gospels on the Sayntes dayes.

¶ The Epistle on Saynt Andrewes daye.
The. i. Chap. to the Romaynes. C

Brethren / the bylene of the harte iustifyeth / &
to knowledge with the mouth maketh a man
safe. For the scripture sayeth. Who so euer byle-
ueth on him / shall not be ashamed / There is no
differene bytwene the Jewe and the gentyle. For
one is Lorde of all / whiche is ryche vnto all that
call vnto him. For who soeuer shall call on þe name
of the Lorde shall be safe. Howe shall they call on
him / on whome they bylene not? Howe shall they
bylene on him / of whom they haue not herd? Howe
shall they heare without a preacher / & howe shall
they preache excepte they be sente. As it is wrytten
howe beautifull are þe feete of the / whiche bynne
gladde tydynge of peace / and bynne glad tydyn-
ges of good thynges: but they haue not all obeyed
to the gospel. For Esaias sayeth: Lorde who shall
beleue our sayinges? So then sayth cometh by
hearynge / and hearynge cometh by the worde of
God. But I aske / haue they not herde? No doubte
they: sounde went out into all landes & they: wor-
des in to the endes of the worlde.

¶ The Gospel on Saynt Andrewes daye.
The. iiii. Chapter of Mathewe. C



As Iesus walked by the see of Galyle he
sawe two brethren. Symon which was
called Peter / and Andrewe his brother
castyng a nette in to þe see (for they were
fyschers /

fiſhers/and he ſayd vnto theym. Folowe me/and
I wyll make you fiſhers of me. And they ſtreyght
waye lefte theyr nettes and folowed him. And he
went forth fro thence and ſawe other two brethē/
James the ſonne of zebede/and John his brother
in the ſhypp with zebede theyr father mending
theyr nettes/ & he called the/and they without tar-
pyng lefte þ nettes & their father/ & folowed him.

The Epistle on ſaynt Nicholas daye.

Eccleſiaſti. xliij.

BEholde an excellēt preeſt whiche in his dayes
pleaſed God/and was founde ryghteous/ &
in þ tyme of wrathe made an atonemēt: lyke to him
there is not founde: that kepte the lawe of the moſte
hpeſt. And he was in couenaunt with hū / and in
his fleſhe he wrote the couenaunt / and in tyme
of temptacyon he was founde faythfull. Therfore
he made hym a couenaunt wyth an othe that na-
cyons ſhulde be bleſſyd in hys ſyght/and that he
ſhulde be multiplied as the duſte of the earthe/he
knewe hym in his bleſſynges and gaue hym enhe-
rytaunce/and kepte hym thowowe his mercye/þ he
ſolide grace in þ eyes of God. And an euerlaſtyng
couenaunt dyd he make hym/and gaue hym the of-
fyce of the hyc preeſt/he made hym happye in glo-
rye/in fayth/and in ſoftneſ/he made hym holy/
and choſe hym out of all fleſhe.

The Goſpell on ſaynt Nicholas daye.

The. xxv. Chapter of Mat. v



Esus ſayde vnto his diſciples. A certay-
ne man redy to take his iourney to a ſtra-
unge countree called his ſeruauntes to
hym/and deliuered to them hys goodes/

B ij and

Byssles and Gospels.

and vnto one he gaue fyue Talentes/to another two/and to another one/to euey man after hys habylte & straght waye departed. Then he that had receyued the fyue Talentes went and bestowwed them/and wāue other fyue. Lykewyse he that receyued two: gayned other two: but he that receyued one/went and dygged a pyt in the earth and hyd hys masters money. After a longe season the Lorde of those seruauntes came and rekened with them. Then came he that had receyued fyue Talentes & brought other fyue sayenge. Master thou despyueredest vnto me fyue Talentes/lo I haue gayned wyth them fyue mo. Then hys master sayde to hym well good seruaunte and faythfull/thou hast bene faythfull in lptell I wyll make þe ruler ouer moche/entre in to thy masters ioye/also he that receyued two Talentes/came and sayde. Master/þe despyueredest to me two Talentes/lo I haue won two other wyth them and his master sayd to hym/well good seruaunt and faythfull thou hast bene faythfull in lytle I wyl make the ruler ouer moche/go in to thy masters ioye.

The Byssles on þe Concepcion of our lady. Eccl. xxiij
AS a vyne so brought I forth a sauoure of sweetenes/and my floures are the fruyt of glory and ryches. I am the mother of beautifull loue and of feare/& of greatnes/& of holy hope. In me is all grace of lyfe & trueth/& in me is all hope of lyfe & vertue. Come to me all þe despyze me/& be fylled with the fruytes & spynges of me/for my spirite is sweeter then any honny o: honny combe. The remembrance of me is for euer and euer. They that care me shall hunger the moze/and they that dyslike me

me shall chursh the more / he that harkeneth to me /
shall not be ashamed / and he that woꝛketh by my
counsell / shall not synne : and they that bynge in
my lyght / shall haue eternall Lyfe.

The Gospell on the concepyon of our Lady.

The fyrst Chapiter of Math. A

This is the boke of þ generacyō of Iesus
Christe þ sonne of Dauid / þ sonne also of
Abrahā. Abrahā begatte Isaac / Isaac be
gat Jacob. Jacob begat Judas and his
bꝛethꝛen. Judas begat Phares / and Zaram of
Thamar. Phares begat Esrom. Esrom begat Arā.
Aram begat Amynadab. Amynadab begat Raaz
son. Raason begat Salmon. Salmon begat Boos
of Rahab. Boos begat Obed of ruth. Obed begat
Jesse. Jesse begat Dauid the kynge. Dauid the
kynge begat Salomon of her þ was Wyres wyfe.
Salomon begat Roboam. Roboam begat Abia.
Abia begat Asa. Asa begatte Josaphat. Josaphat
begat Joꝛam. Joꝛam begatte Ozias. Ozias begat
Joatham. Joathā begat Achas. Achas begat Eze
chias. Ezechias begat Manasses. Manasses begat
Amon. Amon begat Josias. Josias begat Jeho
nias & his bꝛethꝛen / aboute the tyme þ they were car
ryed awaye to Babylon / & after they were brought
to Babylō Jechonias begat Salathiel. Salathiel
begat zoꝛobabel. zoꝛobabel begat Abiud. Abiud be
gat Eliachim. Eliachim begat Azor. Azor begat
Sadoc. Sadoc begat Achim. Achim begat Eliud.
Eliud begat Eleasar. Eleasar begat Nathan. Na
than begat Jacob. Jacob begat Joseph the hus
band of Mary / of whom was boꝛne that Iesus
which is called Christ.

The Epistle on saynt Thomas daye the
Apostle. The seconde Chapter to
the Ephesians. D

Brethren / now ye are no more straungers and
fo:eyners / but Citelyns with the sayntes : &
of the housholde of God / and are buylte on the fo:
undacyon of the Apostles and prophets / Iesus
Christ beynge the heed co:ner stone / in whome eue:
ry buyldynge coupled togyther / groweth vnto an
holp temple in the Lorde / in whome ye are buylte
together / and made an habytacyon fo: the holy
spyrte.

The Gospell on saynt Thomas daye the
Apostle. The. xx. Chapter of saynt
John. F



Thomas one of the twelue / called Didis:
mus was not with the whē Iesus came.
The other discyples sayde vnto hym: we
haue sene ꝑ Lōrd. And he sayd vnto the:
Excepte I se in hys handes ꝑ pryncē of the nyles /
and put my synger in the holes of the nyles / and
thrust my hande into hys syde / I wpll not beleue.
And after eyght dayes agayne / the disciples were
with in / and Thomas was with them. Iesus came
when the dores were shut: and stode in the myddes
& sayde: peace be with you. Then sayde he to Tho:
mas: put in thy synger here / and se my handes: and
put forth thy hande / and thrust it into my syde / and
be not without fayth / but beleue. Thomas answe:
red and sayde vnto him. My Lōrd and my God. Je:
sus sayde vnto hym: Thomas / because thou haste
sene me / therfoze hast ꝑ belued. Happye are they
that

that haue not ſene / and yet haue blynded.

The Epistle on the conuerſyon of ſaynt Paule.

The.iiij. Chapiter of the Actes. A

Saul yet breaþhng out threathnynges and ſlaughter agaynſt the diſciples of the Lorde / wente vnto the hye pꝛeeſt & deſpyed of him letters to Damalſcon to the ſynagoges / that yf he founde any of this waye whether they were men oꝝ women / he myght bꝛyng them bounde vnto Jeruſalem. As he went on his iourney / it fortunẽd that he dꝛewe nye to Damalſcon / & ſodaynly there ſhyned rounde aboute him a lyght from heuen / & fell to the earth / & he herde a voyce ſayinge to hym. Saul? Why perſecuteſt thou me? & he ſayd what arte thou Lorde. The Lorde ſayde / I am Jeſus whome thou perſecuteſt / it ſhall be harde foꝝ the to kycke agaynſt the prycke. He bothe tꝛẽblynge and aſtonyed ſayd. Lorde what wylt thou haue me to do. And the Lorde ſayde vnto him / aꝛyſe & go in to the cytie / and it ſhall be tolde the what thou ſhalte do. The men whych companyed with hym on the waye / ſtoode amaſed / foꝝ they herde a voyce / but ſawe no man. Saul aroſe frõ the earthe: and whẽ he had opened his eyes he ſawe no man. Then led they him by the hande and bꝛoughte him in to Damalſcon / and he was thꝛe dayes without ſyght and neþther ate noꝝ dꝛanke. There was a certayne diſcypple at Damalſcon named Ananias: to him ſpake the Lorde in a viſyon. Ananias. And he ſayde be- holde / I am here Lorde. And the Lorde ſayde to him. Aꝛyſe and go in to the ſtrete / whych is called ſtꝛayt / and ſeke in the houſe of Judas / after one Saul of þ cytie of Tharſus / foꝝ beholde he prayeth and hath

Pyssles and Gospels

and hath sene in a visyon / a man named Ananias
 commyng in vnto him / and puttyng his handes on
 him / that he myghte receyue his syght. Ananias
 answered / **Lorde** I haue herde by many of this mā
 howe moche hurte he hath done to thy sayntes at
 Ierusalem / & in this place he hath auctoryte of the
 hye preestes to bynde all that call on thy name. The
Lorde sayde vnto him. So thy wayes for he is a cho
 sen vessel vnto me / to beare my name befoze the
 gentyls and kynges / and the chyldren of Iseuell /
 for I wyl shewe him howe great thynges he muste
 suffre for my names sake. Ananias went his waye
 and entred in to the house / and put his handes on
 him and sayde. Brother Saule the **Lorde** that ap
 pered vnto the in the waye as thou camest sente me
 vnto þ that thou myghtest receyue thy syght / and
 be fylled with the holy ghost. And immediatly ther
 fell from his eyes as it had ben scales / and he re
 ceyued his syght / and arose and was baptyzed / &
 receyued meate & was cōforted. Then was Saule
 certayne dayes with the discyples whiche were at
 Damascō / and strenght waye he preached Christ
 in the synagoges / howe that he was the sonne of
 God. All that herd him were amased & sayde / is
 not this he that spoyled thē whiche called on this
 name in Ierusalē / and came hyther for the entent
 that he shulde brynge them bounde vnto the hye
 preestes. Saul increased in strength / and confound
 ed the Jewes which dwelled at Damascō assy
 mynge that this was very Christ.

The Gospell on the conuersyon of
 saynt Saule. The. xix. Chap.
 of Mathewe. D

Peter



Peter sayde vnto Iesus. Beholde we haue forsaken all & haue folowed the / what shall we haue therfore. Iesus sayde vnto them. Verely / I saye vnto you / that ye whiche haue folowed me in the seconde generacyō (when the sonne of man shall syt in the seate of his maiestye) shall syt also vpon twelue seates and iudge the twelue trybes of Israell / and whosoener forsaketh house or brethren or sisters / or father or mother / or wyfe or chyliden or lyuelod / for my names sake / the same shall receyue an hundredth folde / and shall enheryte everlastynge lyfe.

The Epistle on Candelmas day. Mala. iij.

Beholde / I sende my messenger which shall prepare the waye before me / and todaynly shall the Lorde whome ye seke come vnto his temple / and the messenger of the couenaunt whome ye desyre. Beholde he cometh (sayth the Lorde Sabbooth) Who shall endure in the daye of his comynge / or who shall stand to beholde him? for he is as a trypēge syer / & as the herbe that fullers scour with all / & he shall syt trypēge & pourgyng syluer / & shall purify the sonnes of Leuy / & shall fyne them as golde & syluer / and they shall brynge offering vnto the Lorde of ryghtuousnesse / & the sacrifice of Iuda & of Ierusalē / shall be delicyous to þe Lorde / as in the olde tyme and in the yeares that were at the begynnynge.

The Gospell on Candelmas daye the
ij. Chapiter of Luke. D

When

Epistles and Gospels.



When the tyme of purificacyon (after the lawe of Moyses) was comme / they brought Iesus to Ierusalem / to present him to the Lorde / as it is wyrtten in the lawe of the Lorde / Every man chyld that fyfte openeth the matryx / shall be called holy to the Lorde / and to offer as it is sayde in the lawe of the Lorde / a payre of turtle Doves / or .ii. yonge pignons. And beholde there was a man in Ierusalem / whose name was Symeon / & the same man / was iuste and feared God / and longed for the consolacyon of Israel / and þe holy ghost was in him. And an answer was gguen him of the holy ghost / þe shulde not se death / before he had sene the Christ of þe Lorde. And he came by inspiracyon in to the tēple. And when the father and the mother brought in the chyld Iesus / to do for him after the custome of the lawe. Then toke he him by in to his armes and sayde. Lorde nowe lettest thou thy seruaunt departe in peace accordynge to thy promyse. For myne eyes haue sene the sauour sent fro the. Which thou hast prepared before the face of all the people. A lyght to lyghten the gētyles: and the glory of thy people Israel.

The Epistle on saynt Mathyas daye apostle
the .i. Chapter of the Actes of
the Apostles. C

Peter stode by in the myddes of the disciples / and sayde (the nombze of the names were aboute an hundred & twentye) pe men and brethzen this scripture muste nedes be fulfpled / whiche the holy ghoste thozowe the mouthe of Dauid spake before of Judas / which was guyde to them þe toke Iesus /

Jeſus / for he was nombred with vs / and optay-
 ned felowſhipp in this minyſtracyon: and he hath
 nowe poſſeſſed a plat of grounde with þe rewarde of
 iniquyte: & when he was hanged he braſte aſſonder
 in the myddelt / and all his bowels gushed out /
 as it is knowen vnto all the inhabyters of Jeru-
 ſalem. In ſo moch that that fylde is callyd in theyr
 mother tonge. Achyldeſma (that is to ſaye) the blou-
 dy felde. It is wyrtten in the boke of Pſalmes: bys
 habitacyon be voyde / and no man dwellynge the-
 rin: and his byſhoppe let another take. Wherefore
 of theſe men whiche haue companyed with vs (all
 the tyme þe the Lorde Jeſus went in & out amonge
 vs / begynnynge at the baptyme of Iohn vnto the
 ſame daye that he was taken bp fro vs) muſte one
 be ordeyned to be a wytnelle with vs of his reſur-
 reccon. And they appoynted two. Joſeph called
 Barſabas (whoſe ſyꝛname was Juſtus) & Mathi-
 as / and they prayed ſayinge. Thou Lorde whiche
 knoweſt the hertes of all men: ſhewe whych thou
 haſt choſen of theſe two / that the one may take the
 roume of this minyſtracyon and Apoſtleſhipp from
 the whiche Judas by tranſgreſſyon fell / that he
 myght go to his owne place / and they gaue forth
 theyr lottes & the lotte fell on Mathias / & he was
 counted with the eleuen Apoſtles.

The Goſpell on ſaynt Mathias daye the
 Apoſtle the. xi. Chap. of Math. D



When Jeſus answered and ſayde I prayſe
 the O father / Lorde of heuen & earth / by
 cauſe thou haſte hyd theſe thynges from
 the wyſe and prudent / and haſt opened
 them to babes / euen ſo father / for ſo it pleaſed the:
 all thynges

Epistles and Gospels.

all thynges are gyuen vnto me of my father : & no man knoweth the sonne / but the father / neyther knoweth any man the father saue the sonne / and he to whome the sonne wyll open him. Come vnto me all ye that labour and are ladē / and I wyll ease you. Take my pocke on you / and lerne of me / for I am meke and lowely in herte / and ye shall fynde rest to youre Soules / for my pocke is easy / and my burthen is lyght.

The Epistle on the Annunciacyon of our Lady. Epistle. vij. Chapter.

Our Lorde spake to Ahas / sayinge . Aske the a sygne of the Lorde God / from a lowe beneyth / or from an hye aboue . But Ahas answered. I wyll not aske / neyther wyll I tempte the Lorde. Wherefore the Lorde sayde harken ye of the house of Dauid. Is it a small thyng for you to be greuous vnto men? but that ye shulde also be paynfull vnto God / neuerthelesse yet the Lorde / he wyll gyue you a sygne . Beholde a virgyn shall be with chylde / and shall beare a sonne / and shall call his name Emanuel. He shall eate butter and hony / & he maye haue vnderstandynge to refuse the yll and to chosse the good.

The Gospell on the Annunciacyon of oure Lady the. i. Chapter of Luke. C

And in the fyrte moneth the angell Gabriel was sent from God to a cytie of Galile named Nazareth to a virgyn spoused to a man whose name was Ioseph of the house of Dauid / & the virgyns name was Mary: and the angell went in to her / & sayde . Hail full of grace / the Lorde is with the / blessed arte thou amonge

amonge women. When she sawe him she was abashed at his sayinge & cast in her mynde what manner of salutacyon that shulde be. The aungell sayde to her / feare not Mary / for thou hast founde grace with God: lo thou shalt conceyue in thy wombe / & shalt beare a sonne / & shalt call his name Iesus. He shall be great & shall be called the sonne of p̄ hyst / & the Loꝛde shall gyue vnto him the seate of his father Dauid & he shall reygne ouer the house of Iacob for euer / and of his kyngdome shalbe no ende. Then sayde Mary to the angell. Howe shall this be / seyinge that I knowe not a man? & the angell answered & sayde vnto her. The holy ghoste shall come vpon the / & the power of the hyst shall ouer shadowe the. Therfore also p̄ holye thyngge whych shall be boꝛne: shall be called p̄ sonne of God. And beholde thy cosyn Elizabeth / she hath also conceyued a sonne in her olde age. and this is the. vii. month to her which was called barayne / for with God shall nothyngge be vnpossible. Mary sayde. Beholde the handmayden of the Loꝛde / be it vnto me euen as thou haste sayde.

The p̄sle on saynt Georges dape.

The fyrst Chapiter of James. A

My brethren / counte it excedyngge ioye when ye fall in to dyuers tempracyons for as moꝛche as ye knowe that the tryenge of your fayth byngeth pacyence / and let pacyence haue her p̄fytte woꝛke / that ye maye be p̄fytte and sounde / that nothyngge be lackyngge vnto you yf any that is amonge you lacke wysdome let hym aske of God (whych gyueth to all men indifferētly / & casteth no man in the teath) and it shall be gyue him / but lette him aske

psalms and gospels.

hym aske in fayth and wauer not / for he that dou-
breth is lyke the waues of the see / tost of & wynde/
and carped with violence. Neyther let that man
thynke that he shall receyue any thyng of God. A
wauerynge mynded man is vnstable in all hys
wayes. Let þ brother of lowe degre reioyse in that
he is exalted / & the ryche in that he is made lowe /
for euen as the floure of the grasse shall he vanyshe
awaye. The sonne ryseth with heate / and the gras-
se wydereth and his floures falleth awaye / and þ
beautye of the fashyon of it peryssheth / eue so shall
the ryche man peryshe wyth his haboundance.
Happye is the man that endureth in temptacyon /
for when he is tryed / he shall receyue the crowne
of lyfe / whyche the Lorde hath promysed to them
that loue hym.

The Gospell on saynt Georges daye
the. xv. Chap. of John. A



Iesus sayde vnto his discyples I am
the true vyne / & my father is an hous-
bande man / every braunch that bea-
reth not fruyte in me / he wyll take
awaye / and every braunche that bea-
reth fruyte wyll he purge that it maye brynge mo-
re fruyte. Nowe are ye cleane / by the meanes of þ
worde whiche I haue spoken vnto you / byde in
me / and lette me byde in you. As þ braunche can not
beare fruyte of it selfe excepte it byde in þ vyne : no
more can ye excepte ye abyde in me. I am þ vyne / &
ye are the braunches. He that abyderth in me and I
in hym the same bryngeth forth moche fruyte / for
wythout me can ye do nothyng. Yf a mā byde not
in me / he is caste forth as a braunche & is wyddered
and

and men gather it / & cast it in to the fyre / & it burneth. Yf ye abyde in me / and my wordes also abyde in you aske what ye wyl / & it shalbe gyuen to you.

The Epistle on saynt Marke the Euangelistes dape. iij. Chap. to the Ephesi.

Brethren / vnto euery one of vs / is gyuen grace accordynge to the measure of the gyfte of Chryste. Wherfore he sayeth / he is gone vp an hyle and hath ledde captiuite captiue / and hath gyuen gyftes vnto men / That he ascended / what meaneth it; but that he also descended fyrste in to þe lowe part of the earth: He that descended / is euē the same also that ascended vp euē aboue all heuyns / to fulfyll all thynges / and the very same made some apostles / some prophetes / some euāgelystes / some shepherdes / some teachers / that the sayntes myght haue all thynges necessary to worke & minister wythall / to the edifyenge of þe body of Chryste / tyll we euerychone (in the vnite of fayth & knowledge of the sonne of God) growe vp vnto a perfect man after the measure of age of the fulnes of Chryst.

The Gospell on saynt Marke the Euangelistes dape. xv. Chap. of Iohn.

I Am the true vyne. &c. As it is wyrtten in the Gospell on saynt Iorges dape.

The Epistle on Philyppe and James dape The. v. Chap. of Sapience.

When shall the ryghteous stande wyth great constauce agaynst them that bered them and toke awaye that they had laboured for. When the wicked shall se that they shalbe troubled with horrible feare / and shall wnder at the sodeyne and

A vnloked

Epistles and Gospels.

vnloked for victorie / & shall sape in the selues / repe-
tynge & sorowynge for angurthe of harte. These be
they whych we somtyme mocked & iested on. We
were out of our wyttes & thought they: luyunge
madnes they: ende to be wythout honour / but be-
holde howe they are cōsuted amonge the chylde of
God & haue they: enheritaunce amōge the sayntes.

The Gospell on saynt Philyppe & Ja-
mes daye. xiiij. Chapter of Iohn. A

Iesus sayd to his discyples / let not poure har-
tes be troubled / beleue i God / & beleue in me.
In my fathers house are many masys: yf it were
not so / I wolde haue tolde you / I go to prepare a
place for you & yf I go to prepare a place for you /
I wyll come agayne / & receyue you euen vnto my
selfe / that where I am / there maye ye be also / and
whether I go ye knowe / & þe waye ye knowe. Tho-
mas sayde to hym. Lorde we knowe not whither
thou goest. Also howe is it possyble for vs to know
the waye? Iesus sayde vnto hym. I am the waye /
the veritye / & the lyfe. No mā cōmeth vnto the fa-
ther / but by me. If ye had knowen me / ye had kno-
wen my father also. And nowe ye knowe hym / & ye
haue sene hym. . Philyppe sayde vnto hym Lorde
shewe vs the father / & it suffyseth vs. Iesus sayde
to hym. Haue I bene so longe tyme with you & yet
hast thou not knowen me? Philyppe / he that hath
sene me / hath sene the father / & howe sayest thou
then / shewe vs the father? Beleuest thou not that
I am in the father / & the father in me? The wor-
des that I speake to you I speake not of my selfe /
but the father dwellyng in me is he that doth the
workes. Beleue me / that I am in the father / and
the

the Father in me / at the leaſte belue me foꝛ the
 very woꝛkes ſake. Verely verely I ſaye vnto you /
 who ſo euer belueth on me / ſhall doo the ſame
 that I doo / & greater woꝛkes then theſe
 ſhall he doo / by cauſe I go vnto my father / & what
 ſo euer ye aſke in my name / that will I doo.

The Pyſle on the Inuencyon of the
 Croſſe the. v. chap. to the Galath. B

Brethren / I haue truſt towarde you in God
 that ye will be none otherwiſe mynded. He
 þ troubleth you / ſhall bere his iudgement / what
 ſo euer he be. Brethren yf I yet preach Circumſy-
 epon / why do I then yet ſuffer perſecutyō / foꝛ the
 had the offence which the Croſſe gyueth ceaſed. I
 wolde to God they were ſondzed from you which
 trouble you / as many as deſyre wyth outwarde
 appearaunce to pleaſe carnally / they conſtrayne
 you to be circumciſed / only becauſe they wolde not
 ſuffer perſecuciō wyth the croſſe of Chryſt / foꝛ they
 the ſclues whych are circūciſed kepe not the lawe:
 but deſyre to haue you Circūciſed / that they myght
 reioyſe in youre fleſhe. God foꝛbyd that I ſhulde
 reioyſe / but in the croſſe of oure Lord Jeſu Chriſte
 wherby the worlde is crucifyed as touchynge me /
 and I as concernynge the worlde.

The Goſpell on the Inuencyon of the
 croſſe. The. iiii. Chap. of Iohn. A

There was a mā of the Pharīſes named
 Nichodemus a ruler amōge the Jewes:
 he came to Jeſ⁹ by nyght & ſayd to him.
 Maſter we knowe that thou arte a tea-
 cher / which is come frō god. foꝛ no mā coulde do ſu-
 che myꝛacles as þ doeſt / excepte God were w him.

I ſū Jeſus

Epistles and Gospels.

Jesus answered & sayde vnto hym. Verely verely
 I saye vnto the / excepte a man be bozne a newe / he
 cā not se the kyngdome of God. Nicodemus sayde
 vnto him howe can a man be bozne whē he is olde /
 can he entre in to his mothers body & be bozne a-
 gayne? Jesus answered. Verely verely I saye vnto
 the excepte þ a man be bozne of water & of the spi-
 ryte / he can not entre in to the kyngdome of God.
 That whych is bozne of the fleshe is fleshe / & þ
 whych is bozne of the spiryte is spiryte. Meruayle
 not that I sayde to the / ye muste be bozne a newe.
 The wynde bloweth where he lysteth / & thou hea-
 rest his sounde: but thou canst not tell whens he cō-
 meth & whether he goeth. So is euery man that is
 bozne of the spiryte. Nicodemus answered & sayde
 vnto hym. Howe can these thynges be? Jesus an-
 swered & sayde vnto hym. Arte thou a master in Is-
 rael / & knowest not these thynges? Verely verely I
 saye vnto the / we speake þ we knowe / & testifie þ
 we haue sene / and ye receyue not oure wytnes / þ
 I haue tolde you earthly thynges & ye haue not be-
 leued / howe shulde ye beleue þ I shall tell you of
 heuenly thynges? And no man hath ascended vp to
 heuen but he that came downe fro heuē / that is to
 saye the sonne of mā / which is in heuē. And as Mo-
 ses lyfted vp þ serpēt in wyldernesse / euē so must þ
 sonne of man be lyfted vp that no man whych bele-
 uethe in hym peryshe: but haue eternall lyfe.

The Epistle on the natiuite of saynt Iohn
 Baptiste. Elsaye. xlii. Chapter.

Thus sayeth the Lorde. Herken ye ples vnto
 me / & gyue hede ye people that are a farre the
 Lorde called me out of the wombe & made mēcyon
 of my

of my name / when I was in my mothers bowels /
 & he made my mouth lyke a sharpe swerde . In the
 shadowe he led me with his hāde : & he made me as
 an excellēt arowe / & hyd me i his quiver / & he sayd
 vnto me : thou arte my seruānt / O Israell / in who-
 me I wyll be glorified / and I sayde . I labourē in
 vayne and spende my strength for nought and vn-
 profytable / howe be it my cause I comyt to þ Lord
 & my trauayle vnto my God / and nowe sayth the
 Lord þ formed the in the wombe to be his seruānt /
 & to tourne Iacob to hym / beholde I haue made þ
 a lyghte / þ thou shuldest be saluacyō vnto the ende
 of þ worlde / kynge shall se / & rulers shall stāde by /
 & shall worshyppe because of þ lord whych is sayth
 full & the holpe of Israell whych hath chosen the .

The Gospell on the natyuitie of saynt Iohn
 Baptyste . i . Chapter of Luke . F

Elizabethes tyme was come that she shulde
 be deliuered and she broughte forth a sonne / &
 her neyghbours & her cosyns herde tell howe þ lord
 had shewed greate mercy on her / & they reioysed w
 her . And it fortunēd the eyght day they came to cir-
 cūcise the chylde / & called his name zacharye after
 the name of hys father / & his mother answered &
 sayde not so / but he shall be called Iohn . And they
 sayd to her . There is none of thy kynne that is na-
 med w this name . And they made sygnes to his fa-
 ther howe he wolde haue hym called / and he asked
 for wrytyng tables & wrote / sayinge . His name
 is Iohn . And they meruayled all / and hys mouthe
 was opened immediatly / and his tongue / and he
 spake laudynge God / and feare came on all them
 that dwelte nye / and all these thynges were noy :

I iij sed

sed abroad throughout all the hilly countrey of Jewrye: and all they that herde them/layde them vp in theyr hartes sayinge . What maner chylde shal this be: and the hāde of God was wryth him/ & hys father zacharias was fylled wth h^{oly} ghost/ & prophesied sayinge. Blessed be the Lorde God of Israell/ for he hath visyted & redemed his people.

The Epistle on saynt Peter and Pauls

daye. The. xij. Chapter of the Actes

of the Apostles. A

In that tyme/ Herode the kynge layde hādes on certayne of the congregacyon to vere the. He kylled James the brother of Iohn wth a swo^{rde}/ and because he sawe that it pleased the Jewes/ he proceeded farther/ and toke Peter also. Then were the dayes of the swete breade. And when he had caught hym/ he put hym in prys^{on}/ and deliuered hym to foure quarternyons of souldyers to be kepte/ intendynge after Easter to brynge hym forth to ^{the} people. Then was Peter kepte in prys^{on}/ but prayer was made wythout ceasynge of the cōgregacyō vnto God for hym. When Herode wolde haue broughte hym out vnto ^{the} people/ the same nyght slepte Peter betwene two souldyers/ bounde with two chaynes/ & the keepers befoze the doze kepte ^{the} prys^{on}/ & beholde/ the angell of ^{the} Lorde was there present/ & lpyght shyned in the lodge & smote Peter on the syde & styed hym vp sayinge Aryse quychly/ and the chaynes fell of from his handes/ and the angell sayd to hym/ gyyde thy selfe/ & bynde on thy sandalles: & so he dyd/ & he sayde to hym/ cast on thy mantyll aboute the/ & folowe me: & he came/ & folowed him/ and wiste not that it was truely whych was

was done by the angell but thought he had sene
a visyon. When they were passe the fyrste and se-
conde watche / they came vnto the Iron gate that
leadeth vnto the Cytie whych opened to them by
hys awne accorde / and they went out / and passed
throughe one strete / & by & by the angell departed fro
him. And when Peter came to hym selfe / he sayde.
Nowe I knowe of a suretye that the Lorde hath
sent hys Angell and hath deliuered me from the
hande of Herode / and from all the waytynge for
of the people of the Jewes.

The Gospell on saynt Peter & Paules
daye the. xvi. Chap. of Math. C



When Iesus came into the coastes of þ
Cyte which is called Cesaria Philippi
he asked his disciples sayinge. Whō do
men saye that I the sonne of man am?
They sayde some say þ thou arte Iohn
Baptiste / some Helias / some Ieremias / or one of
þ prophetes. He sayd to the: but whom say ye that
I am? Symon Peter answered & sayde. Thou arte
Chyeste the sonne of the lyving God. And Ies⁹ an-
swered & sayd to him. Happy arte þ Simō the son-
ne of Jonas / for fleshe & bloude hath not opened þ
vnto the but my father whych is in heuen. And I
saye also vnto the / thou arte Peter / & on this rocke
I will buylde my cōgregacion / & the gates of hell
shall not puaile agaynst it / & I will gyue to þ / the
keys of þ kyngdō of heuē & what so euer þ byndest
on earth / shall be boude in heuen: and what so euer
thou loofest on earth / shall be loosed in heuen.

The Epistle on the Comemoracyon of saynt
Paule. ij. Chap. to the Gala. B

I iij I certify

I Certify you brethren/ that the Gospell which was preached by me was not after the maner of men/ neyther receyued I it of mā/ neyther was I taught it/ but receyued it by the reuelacyon of Iesu Chryste/ ye haue herde of my cōuersacyō in tymes past in the Jewes wayes/ howe that beyonde measure/ I persecuted the cōgregacyon of God/ & spoyled it/ and preuayled in the Jewes lawe/ aboue many of my cōpanyons whych were of myne owne nacyon/ & was a moche moze feruent mayntener of the tradicyons of the elders/ but when it pleased God/ which separated me frō my mothers wombe/ & called me by his grace for to declare his sonne by me/ & I shulde preache hym amōge & heathen/ immediatly I commoned not of the matter with fleshe & bloude/ neyther returned to Ierusalem to them which were Apostles before me/ but wēt my wayes in to Arabia/ & came agayne to Damascus. The after thre yere I returned to Ierusalem to se Peter & abode with hym. xij. dayes/ no other of the apostles sawe I/ save James & Iudas brother. The thynges which I wyte beholde/ God knoweth I lye not. After that I went in to the costes of Siria & Cilicia/ & was vnknownen as touchynge my persone to the cōgregacyon of Jewes whych were in Chyrist/ but they herde only & he which persecuted vs in tyme passe/ nowe preacheth the fayth which before he destroyed/ & they glorifyed God on my behalfe.

The Gospell on the commemoracyon of
saynt Paule. xij. chap. of Math. D

Peter sayde to Iesus. Beholde we &c. Ye shall
spende this gospell on & cōuersyō of Paule.

The

The Byssle on the visitacyon of our Lady.

Canticum the. ij. Chapter.

I Am the floure of the felde / & lylpe of the ba:
leys. As the lylpe is amonge the thornes / so is
my loue among the doughters. As the Apple Tree
among the Trees of the wode: so is my beloued a:
mong þ sonnes. In his shadowe was my despye to
sytt / for his fruyte was swete to my mouthe. He
brought me vnto his wyne seller / and his behauer
to me warde was louely. Beholde my beloued sayde
to me. Wp and hast my loue / my doue my beautyfull
& come: for nowe is wynter gone and rayne depar:
ted and past: the floures appere in our contraye / &
the tyme is come to cut the bynes. The voyce of þ
turtyll doue is herde in our land / þ fygge tre hath
brought forth her fygges / and the wyne blossomes
gyue a sauour / bp haste my soule / my doue in þ ho:
les of the rocke / & secret places of the walles. She:
we me thy face and let me heare thy voyce / for thy
voyce is swete / & thy fashyon beautyfull.

The Gospell on the visitacyon of our Lady

The. i. Chapter of Luke. D

Mary arose in those dayes and went in to
the mountaynes with haste in to a cite of
Jewry / & entred in to þ house of zacha:
rye / & saluted Elizabeth. And it fortu:
ned as Elizabeth herde the salutacyon of Mary / the
babe spronge in her bellye / & Elizabeth was fylled
w the holy ghost / & cryed with a loude voyce and
sayde. Blessed arte thou amonge women / & blessyd
is the fruyte of thy wombe. And whēc happeneth
this to me / þ the mother of my Lord shulde come
to me: Lo / as soone as the voyce of this salutacyon
sounded

founded in myne eares / the babe lepte in my belly
for ioye / & blessed arte thou þ beleuedest / for those
thynges shall be pfourmed which were tolde þ fro
the Lorde. And Mary sayde. My soule magnifyeth
þ Lorde & my spiryte reioyseth in God my sauour.

The Epistle on Aelyke sonday. Eccle. xliij.

These are þ men of mercy / whose ryghteous-
nes are not forgotten. Goodnesse abydeth w
þ secede of thē: their kynssfolke are an holy chery-
faunce / & their secede hathē stāde in wytnesses / and
þ sones of theym abyde vnto the worldes ende for
them / The generacyon of them: and þ glozpe of thē
shall not be leste / their bodpes are buryed in peace
and their names shall lyue in the worldes / all peo-
ple shall tell the wysdome of thē and all the cōgre-
gacyon of sayntes / shall shewe the laude of them.

The Gospell on Aelyke Sonday the

v. Chapter of Mathewe. A

When Jesus sawe the people he wente vp
in to a moystayne / & when he was set his
disciples came vnto him / & he opened his
mouthe and taught thē sayinge. Blessed
are the poore in spiryte / for theyr is the kyngdom
of heuen. Blessed are they þ mourne / for they shall
be comforted. Blessed are the meke / for they shall
enheryte the earthe. Blessed are they þ hungre and
thurstē for ryghteousnes / for they shall be fulfyl-
led. Blessed be the mercyfull / for they shall optayne
mercy. Blessed are the pure in herte / for they shall
se God. Blessed are the maynteyners of peace / for
they shall be called the chyldre of God. Blessed are
they which suffre persecucyō for ryghteousnes sake
for theyr is the kyngdome of heuen. Blessed are
ye when

ye when men ſhall reuple you / and perſecute you /
and ſhall falſly ſaye all maner of euill ſayinges a-
gaynſt you for my ſake. Reioyce & be glad: for great
is your rewarde in heuen.

The pſſile on ſaynte Margaretes daye.

O Lord my God thou haſt exalted my habyta-
cyon vpon the earthe / and I haue prayed for
deth to come. I haue called for the Lord / & father
of my Lord that he forſoke me not in the daye of
my tribulacyon / and in the tyme of proude men wi-
thout helpe. I ſhall laude thy name dilygetly / and
ſhall prayſe it in cōfeſſyon / and my prayer is herde /
thou haſt deliuered me from perdyon and from a
wpycked tyme. Therfore O Lord my God. I ſhall
confelle & gyue laude vnto thy name.

The Goſpell on ſaynte Margaretes daye.

The. xij. Chapter of Math. B

Iesus ſayde to his diſciples. The kyng-
dome of heuen is lyke a treaſure hyd in
the felde / the whiche a man ſoude & hyd
it and for ioye therof / goeth and ſelleth
all that he hath / & byeth & felde. Agayne the kyng-
dome of heuen is lyke vnto a marchaunt ſekynge
after good perles / which when he had founde one
precyous perle / he went and ſolde all & he had and
bought it. Agayne the kyngdome of heuen is lyke
vnto a nette caſte into the ſee / that gathered of all
kyndes of fiſhes / which when it is full / men dra-
we to lande / and ſyt and gathereth the good in to
theyr beſſels and caſte the badde awaye. So ſhall it
be at the ende of the worlde. The angels ſhall come
and ſeuere the bad frome the good / and ſhall caſte
the in to a furneyſ of fyre / there ſhall be wapyng
& gnaſhyng

Epistles and gospels.

& gualthynge of teeth. Iesus sayde vnto the / haue ye vnderstande all these thynge: they sayde. yea syr. Then sayde he vnto them / therfore euery scribe whiche is taughte vnto the kyngdome of heuin / is lyke an housholder / which byngeth forth / out of his treasure / thynge bothe newe and olde.

The Epistle on Mary Magdaleyn dape.

Prouer. xxi.

A Woman of power & verite yf a man coulde fynde / the value of her were farre aboue perles. The herte of her husband trusteth in her / & needeth not spoyles. She redzeth him good & not euill all the dayes of her lyfe. She sought wolfe and flaxe / and dyd as her handes serued her. She is lyke a marchautes thynge that byngeth her bytaples fro farre. She ryseth per dape and gyueeth meat to her household / and foode to her maydens. She consydereyth a grounde and bought it / & of the fruyte of her handes plated a vine. She gyfde her loynes with strenght & couraged her armes. She perceyved that her huswifery was profytable / & therfore dyd not put out her candle by nyght. She set her fyngers to the spyndell / & her handes caught holde on a staffe. She opened her hande to the poore / and stretched out her handes to the nedye. She feared not lest the colde of snowe shuld hurt her house / for all her household were double clothed. She made her gape ornaments / of byse / and purple was her apparell. Her husbände was had in honour in the gates / as he sat with the elders of the lande. She made lynnen & solde it / and deliuered a gyrdle to the marchaunt. Strengthe and glozy were her rayment / & she laughed in the latter dayes. She oppened her
mouthe

month with wysdome / and þe lawe of ryghtuous-
nes was on her tōgue. She had an eye to her hou-
sholde & ate not breade ydle. Her chyldren arose
and blessed her / and her husbände commēded her.
Many doughters haue done excellently: but þe haſt
passed the all. Favour is a deceyuable thyng / and
beautye is vayne. But a woman þe feareth God /
she shall be prayſed. Gyue her of the fruyte of her
handes / and let her workes prayſe her in þe gates.

The Gospell on Mary Magdalens daye.

The. vii. Chapter of Luke. R



Come of the pharysyes despyred Ihesus that
he wolde eate with him: & he came in to þe
pharysies house / & satte downe to meate.
And beholde a woman in þe cite / which
was a synner: as soone as she knewe that Iesus sat
at meate in þe pharysyes house she brought an Alas-
baster boxe of oynment / & she stode at his feete be-
hynd hym wepyng / and began to walſhe his feete
wth teares / & dyd wype them with the heares of her
heed / and kyſſed his feete / & anoynted them with
oynment. When the pharyse which hadde him to
his house sawe þe: He spake within him selfe sayin-
ge. Yf this man were a prophet / he wolde surely
haue knowen who and what maner woman this
is / whiche touched him / for she is a synner. And Je-
sus answered and sayde vnto him. Symon I haue
some what to saye vnto the / & he sayde. Maſter
saye on. There was a certayne lender whiche had
two detters / þe one ought fyue hundred pence / and
the other fyfty. Whē they hadde nothyng to paye /
he forgaue them both. Which of them tell me wyll
loue him moste? Symon answered and sayde / I sup-
pose

pose that he to whome he forgane moste. And he sayde vnto him. Thou haste truely iudged. And he turned to þ woman/and sayde vnto Symon. Seest thou this woman? I entred in to thy house / & thou gauest me no water to my feete/ but she hath washt my feete w teares / & wyped thē with the heares of her heed. Thou gauest me no kysse: but she sens the tyme I came in/ hath not ceased to kysse my feete. My heade with oyle þ dyddest not anoynte/ and she hath anoynted my feete w opntmēt. Wherefore I saye vnto the many synnes are forgyuen her/ by cause she loued moche. To whome lesse is forgyuē/ the same doth lesse loue. And he sayde vnto her/ thy synnes are forgyuen þ. And they þ sate at meate w him/ began to saye within thē selues. Who is this which forgyueth euen synnes/ and he sayde to the woman. Thy saythe hath saued the/ go in peace.

The pyssle on saynt James daye the Apostle the.ij. Chap. to the Ephesians. **D**

Brethren/ nowe ye are no moze straungers and forgyuers: but cytelyns with þ sayntes/ and of þ houtholde of God/ and are buylte vpon þ foudacyon of þ apostles and prophetes Iesus Christe beynge þ hecd corner Stone / in whome euerý buyldeynge coupled togyther groweth vnto an holý temple in the Lorde/ in whome ye also are buylte togyther/ & made an habitacyon for God in the spiryte.

The Gospell on saynt James daye the apostle the. xx. Chap. of Math. **C**



Mere came to Iesus the mother of iherodes chyldren with her sonnes/ worshyppynge him / & despyed a certayne thyng of him/ he sayde vnto her/ what wylte þ haue?

haue? he sayd vnto him. Graunte that these my two
sonnes/maye spt one on the ryghthand and þ other
on the lefte hande/in thy kyngdome. Iesus answer-
ed and sayde/ye wote not what ye aske. Are ye able
to drynke of the cuppe that I shall drynke of / and
to be baptyfled with the baptyfme that I shall be
baptyfled with. They answered to him. That we
are. He sayde vnto them/ye shall drynke of my cup-
pe/and shall be baptyfled with the baptyfme that I
shall be baptyfled with / but to sytte on my ryghte
hande/and on my lefte hāde/ is not myne to gyue:
but to them for whome it is prepared of my father.

The ppsle on saynt Annes dape.

A Woman of power and verptic &c. Ye shall
fynde this ppsle on saynt Mary Magdale-
pns dape.

The Gospell on saynt Annes dape. Ye shall
fynde this Gospell on the dape of the
concepcyon of our Lady.

The ppsle on saynt Peters dape ad vincula
The. xij. Chapiter of the Actes. A

When Peter came out of pryslon/he came to
the house of Mary þ mother of one John
whiche was called Marke / where many
were gathered togyther in prayer / as Peter knoz-
cked at þ entrey doze/a Dāsell came forth to herke
named Rhoda / & whē he knewe Peters boyce/ he
opened not the entrey for gladnes/ but rāne in and
tolde howe Peter stode befoze the entrey/and they
sayde vnto her/ thou arte madde/ & she boze thē do-
wne that it was eyn so. Then sayde they it is his
angell. Peter cōtynued knockynge & whē they had
opened

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opened the doze & sawe hym they were astonysed/
he beckened vnto them with the hande to holde
theyr peace/ & tolde them by what meanes þe Lozde
brought him out of pryson.

The Gospell on saynt Peters daye ad vincula.
Ye shall fynde this gospell on saynt
Peters and Pauls daye.

The Epistle on the transfiguracyon of our
Lozde the.ij. ppistle of Peter the.i. Chap. D

Moste dere beloued brethren/ we folowed not
decepuable fables when we opened to you þe
power/ & comynge of oure Lozde Iesus Chyist/ but
w our eyes we sawe his maiesty. Euē then verily/
when he receyued of God the father honour and
gloze/ and when there came suche a voyce to him
from that excellēt gloze. This is my dere beloued
sonne/ in whō I haue delyte/ here him. This voyce
we herde when it came frō heuen/ beyng w him in
the holy mounte. We haue also a ryght sure worde
of prophesie/ where vnto yf ye take hede / as vnto
a lyght þe shyneth in a darke place/ ye do well vntyll
þe daye dawne/ & the daye starre aryse in your hertes.

The Gospell on the Transfiguracyon of oure
Lozde the. xviij. Chapter of Math. A

Iesus toke Peter / and James / & John
his brother/ and brought the vp into an
hye mountayne out of þe wape/ and was
transfigured befoze them / and his face
dyd shyne as the sonne / & his clothes were whyte
as the lyght. And beholde there appeared to them
Moses and Helias/ talkynge w him. Then an-
swered Peter and sayde to Iesus. Mayster here is
good beyng for vs: yf thou wylte/ let vs make here
the

thre tabernacles one for the / and one for Mo-
ses / and one for Helyas. Whyle he yet spake / be-
holde a bryght cloude shadowed them : & beholde
there came a voyce out of the cloude & sayde. Thys
is my dere sonne / in whome I delyte: heare hym.
And when the discyples herde that / they fell flatte
on theyr faces / and were soze a frapde. And Iesus
came and touched them and sayde . Aryste and be
not a frapde. Then lysted they by their eyes & sawe
no man but Iesus only. And as they came dow-
ne from the mountayne / Iesus charged them say-
inge / se that ye shewe the visyon to no mā / tyll the
sonne of man be rysen agayne from death.

The Wyse on the feast of the name of
Iesus the. iij. Chap. of the Actes of
the Apostles. A

Peter full of holy ghost sayde: Ye rulers of y
people & elders of Israell heare. Yf we thys
daye be exampned of the good dede done to the sy-
cke man / by what meanes he is made hool. Be it
known vnto you all / and to all the people of Is-
raell / that in the name of Iesus Chyist of Naza-
reth / whom ye crucifyed / and whome God rased
from death agayne / this man stādeth here present
befoze you hool / this is y stone cast a syde of you
buylders / whych is set in the chyefe place of the
corner: neyther is there saluacyō in anye other / nor
yet also is there any other name vnder heuen gyue
men / wherin we must be saued.

The Gospell on the feast of the name of
Iesus. Mathewe. i. Chapter. C

The Angell of God appeared to Ioseph in sle-
pe sayinge. Ioseph the sonne of Dauid feare

B not

not to take vnto **M**ary thy wyfe: for that whyche is conceyued in her is of the holy ghost. She shall brynge forth a sonne / and thou shalt calle hys name Iesus / for he shall saue his people from theyr synnes. All thys was done to fulfyll that whyche was spoken of oure Lord by the prophete / sayinge. Beholde a mayde shalbe with chylde / & shall brynge forth a sonne / and they shall call hys name Emanuel / whych is by interpretacion / God with vs.

The Epistle on saynt Laurence day the
ij. Corinthyans. ix. Chapter. B

Brethre / he whyche soweth lytell / shall reape lytell: and he that soweth plentuously / shall reape plentuously: and let euery man do accordynge as he hath purposed in hys herte / not grudgynge / or of necessitye / for God loueth a cherefull gyuer. God is able to make you all ryche in grace / & ye in all thynges hauninge suffycient vnto the vttermost maye be ryche to all maner good workes / as it is wyrtten. He hath sparced abroad / & hath gyuē to the poore / hys ryghtuousnesse remayneth for euer. He that syndeth the sower seede shall multiplye breade for foode / and shall multiplye your seede and encrease the fruytes of youre ryghtuousnes.

The Gospell on saynt Laurence day the
xij. Chapter of Iohn. D

Iesus sayd vnto hys discyples. Verely verely I say to you / excepte the wheate corne fall in to the grounde and dye / it bydeth alone: yf it dye it bryngeth forth moche fruite. He that loueth hys lyfe shall destroye it / & he that hateth hys lyfe in thys worlde / shall kepe it to the lyfe eternall. Yf any mā minyster vnto me /

let

let hym folowe me: and where I am there shall alſo my mynſter be: and yf any man miniſter to me/ hym wyll my father honour whych he is in heuen.

The Wyſſe on the Aſſumptyon of oure Lady. Eccleſiaſt. the. xxiij. Chap.

In all thoſe thynges I ſought reſt/ and in ſo me maſ. enherytaunce wolde I haue dwelte. When the creatour of all thynges commaunded and ſayde vnto me: and he ſ created me/ byd ſet my Tabernacle at reſt/ and ſayde vnto me. Dwell in Jacob/ and haue thyne enherytaunce in Iſraell/ and rote thy ſelfe amonge myne electe. fro the begynnyng/ & befoze the worlde was I created/ & to the worlde to come wyll I not ceaſe: & befoze hym haue I mynſtered in the holy habitacyon. And ſo in Sion was I ſatled/ & in the holpe Eptie ykewyſe I reſted/ & in Ieruſalem was my power. And I rote my ſelfe in an honozable people/ whych are ſ. Lordes parte/ & in theyr enheritaunce/ & amonge ſ multitude of ſayntes I helde me faſt. As a Cedar tre was I lyfte bp in Liban/ & as a Cypreſſe tree in moſte Hermon. As a Palme tree was I exalted in Cades/ & as a roſe planted in Iericho. As a beautifull Olyue tree i the felde/ & as a Blatayne tree was I exalted vpon ſ waters in the ſtreets. I gaue an odour as Synam/ & Balme that ſmelleth well/ & gaue an odour of ſwetnes as pfecte Myrrhe.

The Goſpell on the Aſſumptyon of oure Lady the. x. Chap. of Luke. B

Ieſus entred into a certayne caſtel & a certayne woman named Martha/ receyued hi in to her houſe. And this womā had a ſyſter called Mary/ which ſat at Ieſus

As ij fecte/

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feete/and herde Iesus preachyng. Martha was ch
b:ed aboute moche seruyng/& stode & sayde. Ma
ster dost thou not care/that my syster hath lefte
me to minyster alone? byd her that she helpe me.
And Iesus answered and sayde vnto her. Martha
Martha. Thou carest & arte troubled aboute ma
ny thynges/verely one is nedefull. Mary hath
chosen the beste parte/whych shall not be taken
awaye from her.

**The Epistle on saynt Bartylmewes dape is
as befoze on saynt James dape Apostle.**

**The Gospell on saynt Bartylmewe dape
the.xxi.Chap.of Luke. C**

There was a stryfe amonge the dyscyples of
Iesus/whych of them shulde be taken for
the greatest:and he sayd to them the kynges of the
gentyles reygne ouer them and they that beare ru
le ouer the are called gracypus Lordes:but ye shall
not be so. But he that is greateste amōge you/shal
be as the yongest/and he that is chyefe/shall be as
the minister:for whether is greater/he that syttech
at meat:oz he that serueth? is not he þ syttech at
meate? And I am amonge you as he that miny
stretch. Ye are they whiche haue bydde wyth me in
my temptacyon/and I apoynte vnto you a kyng
dome/as my father hath appoynted to me/that
ye maye eate and dzynte at my table in my kyng
dome/and syt on seates/and iudge the twelue try
bes of Israell.

**The Epistle on the Decollacyon of saynt
John. Proverbes the.x.Chapter.**

The lokyng after of Iust men is gladnesse:
and the hope of wycked men shall peryshe.
The

The strengthe of a symple man is the wayes of the
 Lorde / & feare to them that worke euyl. The iuste
 man shall not be moued for euer / and wycked mē
 shall not dwell vpon the earth. The mouth of a iu-
 ste man byyngeth forth wysdome / & the tongue of
 euyl men shall peryshe. The lippes of a iust man
 consydereth pleasaunt thynges / and the mouth of
 wycked men / frowarde thynges. The simplicitie of
 iust men shall dꝛecte them and the supplantacion
 of euyl men / shall destrope them. The ryghteous-
 nes of ryghteousmen / shall delyuer thē / & the wy-
 cked men shall be taken in theyr awaytes. The iust
 man is delyuered from heuynes / and the wycked
 man shall be takē for hym. A dissimuler decepneth
 hys frende wyth his mouth / and the iuste mā shall
 be delyuered wyth science. A Cyrie shall be exalted
 in the losse of wycked men. A cyrie shall be exalted
 in the blessinge of iust men.

The Gospell on the decollacyon of saynt

John the. vi. Chap. of Marke. C

Herode the kynge hym selfe sent forth / &
 toke John and bounde hym / & cast hym
 in prylon / for Herodias sake / whyche
 was hys brother Phyllyppes wyfe. For
 he had marped her. John sayde vnto Herode. It is
 not lawefull for / þ to haue thy brothers wyfe. He-
 rodias layde wayte for hym / and wolde haue kyl-
 led hym / but she coulde not. For Herode feared
 John / knowynge that he was a iust man and an
 holy / and gaue hym reuerence / and when he herde
 hym / he dyd many thynges / and herde him gladly.
 And when a chuenient daye was come Herode on
 his byrth daye made a supper to the Lordes / cap:

Epistles and Gospels.

repus/and chiefe estates of Gallic. And the daughter of the same Herodias came in/ & daunced & pleased Herode/ & them that sate at boure also. Then the kynge sayde to the mayden/ aske of me what thou wylte & I will gyue it the/ and he swa-
re vnto her. Whatsoeuer thou shalt aske of me/ I will gyue it þe/ eyn vnto the one halfe of my kynge-
dome. And she went forth and sayde to her mother. What shall I aske? & she sayde. Iohn Baptistes heade. And she came in streyght waye wth haste vnto the kynge and asked hym sayinge. I will that þu gyue me by and by in a dishe/ the heade of Iohn Baptiste. And the kynge was sorry. Yet for hyr o-
thers sake/ & for theyr sakes whych sate at souper also/ he wolde not put her besyde her purpose. And immediatly the kynge sente the hangman/ & comma-
unded hyr head to be brought in/ & he wente & be-
headed hym in the prison/ ad brought his heade in a dyshe and gaue it to the mayde/ & the mayden gaue it to her mother. Whē his discyples herde of it/ they came & toke vp his bodye/ & put it in a tūbe.

The Epistle on the Natyure of oure Lady. pe
shall fynde this ppsle and also the gospel
on the Concepcon of oure Lady.

The Gospel on the Exaltacyon of the
holy Crosse. xij. Chap. of Iohn. **E**

Iesus sayd vnto the people of the Jewes
nowe is the Iudgement of this worlde/
nowe shall the pryue of this worlde be
cast out. And I (yf I were lyft vp fro the
earth) will drawe all men vnto me. This sayd Je-
sus signyfenge what deeth he shulde dye. The peo-
ple answered hym/ we haue herde of the lawe that
Chyza

Thyſt abydeſt euer. And howe ſayeſt thou then þ
theſonne of man muſt be lyfte vp wþo is the ſonne
of mā? Jeſus ſayde vnto thē / yet a lytell whyle is þ
lyght wþou / walke whyle ye haue lyght leſt dar-
kneſſe come on you. He þ walketh i þ darke / woteth
not whether he goeth. But whyle ye haue lyght / be-
lieue on þ lyght / þ ye maye be the chyldre of lyght.

¶ The ſpyle on ſaynt Mathewes daye.

A The ſymilitude of the faces of the foure bea-
ſtes. The face of a man / and the face of a lyō /
on the ryght hāde of the foure of them. And the fa-
ce of an ore on þ lefte hāde of þ foure of thē. And þ
face of an Egle aboue thē foure. And theyr faces /
& theyr wynges ſtretched out aboue on hys. Eche
had two wynges coupled together. And two that
couered theyr bodye / & they went all ſtreight for-
warde / and whither they had luſte to go / thither
they wēt and turned not backe agayne in their go-
inge. And the ſymilitude of the beaſtes / and þ fal-
ſon of them was as burnynge coles of fyre & as
fyr brandes / walkyng betwene the beaſtes & the
fyr dpyd thynne / and out of the fyre proceded lyght-
nyng / and the beaſtes rāne and returned after the
faſſon of lyghtnyng.

¶ The Goſpell on ſaynt Mathewes day Mat. ix.

When Jeſus went forth / he ſawe a mā
ſytte receyvyng of þ cuſtome / named
Mathewe / & ſayd to him. Folowe me /
& he aroſe & folowed hī. And it came to
paſſe þ when Jeſus ſate at meate in þ
houſe / beholde many publicanes & ſynnere came &
ſat downe alſo wyth Jeſus & hys diſcyples. Wþē
thys pharyſes had perceyued that / they ſayd to his
diſcyples.

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discyples. Why cateth your master wpyth publicanes & synners? When Iesus herde þ/ he sayd vnto them. The hole nede not the phisyciā but they that are sycke. Go and lerne what that meaneth? What pleasure in mercy/ and not in offerynge. For I am not come to call the ryghtwysse: but þ synners to repentauce.

The Epistle on saynt Mychails daye the i.

Chap. of the Reuelacyon of S. Iohn. A

Iesus sent and shewed by hys angel vnto hys seruaunt Iohn/ whych bare recorde of þ word of God/ and of the testimony of Iesus Chryst/ and of all thynges that he sawe. Happy is he that heareth and readeth the wordes of the Propheye/ & kepeth those thynges whych are writtē thern/ for the tyme is at hand. Iohn to the. viij. congregacyōs in Asia. Grace be wpyth you and peace from hym whych is/ and whych was and whych is to come/ and from the. viij. spirytes/ whych are present before hys throne and fro Iesus Chryst which is a faythfull wytnesse/ and fyrst begottē of the dead/ and Lord ouer the kynges of the earthe/ vnto him that loued vs and washed vs from oure synnes: in hys anne bloude.

The Gospell on saynt Mychails daye the xviij. Chap. of Math. A

The disciples came vnto Ies^s saying who is the greatest in the kyngdome of heuē? Iesus called a chyld to hym and set hym in the myddest of them and sayde. Verely I say to you/ except ye turne & become as chyldre/ ye can not entre in to the kyngdome of heuē. Who soeuer therfore shall submyt hym selfe as a chyld/ he is

he is the greatest in the kyngdome of heuen / & who
 soeuer receyuethe suche a chylde in my name / recey-
 ueth me: but who soeuer offendeth one of these lytell
 ones / which beleueth in me / it were better for him
 that a mylstone were haged aboute his necke / and
 that he were drowned in the depth of the see. Wo
 be vnto the world / bycause of offences. howbeit / it
 can not be auoyded / neuerthelesse wo be to þ man:
 by whome the offence commeth. Wherfore yf thy
 hande or thy fote gyue an occasyon of euyll: cut him
 of / and caste him from the / it is better for the to en-
 tre in to lyfe halte or mapned / rather then þ shul-
 dest haue two handes / or two fete / be cast into þ
 cuerlastyng fyre. And yf also thyne eye offende the /
 plucke him out and cast him from the. It is better
 for þ to entre in to lyfe with one eye / then haue
 two eyes to be caste in to the hell fyre. Se that ye
 dispyse not one of these lytell ones. For I saye vnto
 you / that in heuen there angels / beholde þ face
 of my father which is in heuen.

The ppylle on the trāstacyon of saynt Edwardes
 dape the kyng & confessor.

The iuste man wyll gyue his herte and wat-
 che in the moornyng to the Lord which made
 him / and wyll praye in the syght of the moste hycht.
 He wyll open his mouth in prayer / & wyll praye
 for his synnes. And yf the great Lord wyll fulfyll
 him with the spiryte of vnderstandyng / he wyll
 shewe forth the eloquence of his wysdome as swete
 shewes / and wyll knowledg to þ Lord in prayer
 and he wyll dyrecte his counsell & disciplyne / and
 wyll haue counsell in secrect thynges / and he shall
 speake openly the discipline of his doctryne / and
 shall

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shall glory in the testament of þe Lorde. Many men
shall prayse his wysdome / and it shall not be done
awaye vnto the worldes ende. His remembraunce
shall not go awaye / and his name shall be required
from generacyon into generacyon.

The Gospell on the translatycon of saynt
Edward the kynge. xi. Chap. of Luk. E

Iesus sayde vnto his disciples. No man
lyghteth a Candell / and putteth it in a
pyeu place / neyther vnder a bushell / but
on a candellycke that they that come in /
maye se lyght. The lyght of the body is thyne eye.
Therfore when thyne eye is synge / then is all thy
body full of lyght / but yf thyne eye be euyl then
shall all thy body be full of darknes. Take hede
therfore that the lyght whiche is in þe / be not dar-
knes / for yf thy body shall be lyght hauing no par-
te darke / then shall all be full of lyght / euē as whē
a Candell doth lyght the with his bryghthenesse.

The ppyle on saynt Lukes daye Euang-
gelyste. As before on. S. Math daye. Apost.

The Gospell on saynt Luke the Euangelyste
daye. The. x. Chapter of Luke. A

Our Lorde appoynted oþer seuentye also
and sente them two and two before hys
face / in to euery cite & place / whether he
him selfe wolde comme. And sayde vnto
them / the haruest is greate / but the labourers are
fewe: praye therfore þe Lorde of the haruest to sente
forth hys labourers into hys haruest. So your
wayes / beholde I sende you forth as lābes amōge
wolves. Beare no wallet neyther scryp / nor shoes
and salute no man by the waye. In what house so
euer

Euerye enter in fyrst saye . peace be to this house.
And yf þe sone of peace be there / your peace shall re-
ste on hi / yf not / it shall retorne to you agayne: & in
þe same house earye shill earynge & drynkynge suche
as they haue: for þe labourer is wo:thy his rewarde.

¶ The ppsle on Symon and Judes dape.

Romayns the. viij. Chapter. R

Brethren / we knowe well that althynges
worke for the best to them that loueth God /
whiche also ar called of purpose for those whiche
he knewe before / he also ordeyned before that they
shulde be lyke fashioned to the shape of his sonne /
that he myght be the fyrst begotten sonne amonge
many brethren. Moreouer those which he a poynt-
ed before / them also he called / and those which he
called / the also he iustified / and those which he iu-
stified them he also glozified. What shall we then
saye vnto these thynges? yf God be on our syde /
who can be agaynst vs? which spared not his owne
sonne / but gaue him for vs all / howe shall he not w
him grue vs all thynges also. Who shall laye any
thyng to þe charge of godes chosyn? It is God þe
iustifyeth / who then shall condempne. It is Christ
which is dead yf rather which is risen agayne /
which is also on the ryght hāde of God / & maketh
intercessyon for vs / who shall seperate vs frō god:
des loue? Shall tribulacyō or angurthe or persecu-
cyon / eyther hungre / eyther nakednes / eyther pa-
rell / eyther swerde / as it is wyrtē. for thy sake are
we kyled all daye longe & are couēted as shepe ap-
pointed to be slayne. Neuertheles in all these thyng-
es we overcome strongly / throwe his helpe þe lo-
ued vs. Yea & I am sure that neyther death neyther
lyfe

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lyfe no: angell / no: rule / neyther power / neyther
thynges present / no: thynges to come / neyther
hyghth / neyther loweth / neyther any other creature
shall be able to departe vs fro goddes loue / which
is in Christ Iesu our Lorde.

The Gospell on Symon & Judas daye

The. xij. Chapiter of Iohn. C.

Iesus sayde vnto his disciples. This I
commaunde you / that ye loue togyther /
yf the worlde hate you / ye knowe that it
hated me before it hated you / yf ye were
of the worlde the worlde wolde loue / his owne.
Bycause ye are not of \mathfrak{h} worlde: but I haue chosen
you out of \mathfrak{h} worlde / therfore hateth you \mathfrak{h} worlde
Remembze my sayinge that I sayde vnto you the
seruaunt is not greater then his Lorde / yf they
haue persecuted me / so wyl they persecute you / yf
they haue kept my sayige / so wyl they kepe yours:
but all these thynges wyl they do vnto you / for
my names sake bycause they haue not knowen him
that sente me. Yf I had not come & spoken to the /
they shulde haue no synne / but nowe haue they no:
thyng to cloke they synne w all. He that hateth
me hateth my father. Yf I had not done workes
amonge the which none other man dyd / they had
not synne / but nowe haue they sene: and yet haue
hated both me and my father / enē that the sayinge
myght be fulfpled that is wyrtten in they lawe.
They hated me without a cause.

The pyssle on Alhalowes daye. The. vij. Chap.
of the reuelacyon of saynt Iohn. A

Iohn sawe an angell ascēdyng from the ry:
synge of the sonne / whych had the scale of
the

the lypynge God/and he cryed with a loude voyce
 to the foure angels (to whom power was gyuen
 to hurte the earth / and the see) sayinge. Hurte
 not the earth neyther the see / neyther the trees/
 tyll we haue sealed the scruauntes of our God in
 theyr forheades / and I herde the nombze of them
 which were sealed / & there were sealed. C. & xliij.
 thousande / of all þe trybes of the chyldre of Israell.
 Of the trybe of Iuda / were sealed. xij. M. of the
 trybe of Ruben / were sealed. xij. M. of the trybe of
 Gad / were sealed. xij. M. of the trybe of Aser / we-
 re sealed. xij. thousande / of the trybe of Reptalym/
 were sealed. xij. thousande / of the trybe of Manas-
 ses / were sealed. xij. thousande / of the trybe of Sy-
 meon / were sealed. xij. M. of the trybe of Leuy /
 were sealed. xij. M. of þe trybe of Isachar / were sea-
 led. xij. thousande / of the trybe of Zabulon / were
 sealed. xij. M. of the trybe of Ioseph / were sealed
 xij. thousande / of the trybe of Beniamyn / were sea-
 led. xij. M. After thys I behelde / and lo a greate
 multitude (whiche no man coulde nombze) of all
 nacjons & people / and tongues / stode befoze the
 seate / & befoze the läbe / clothed with longe whyte
 garmentes & palmes in theyr handes / and cryed
 with a loude voyce sayinge. Saluacyon be ascrybed
 to him that sittethe vpon the seate of our God/
 and vnto the lambe and all the angels stode in the
 compasse of the seate / and of the elders / and of the
 iij. beastes / and fell befoze the seate on theyr faces
 & worshipped God sayinge. Amen. Blessynge and
 glory / wylsome and thanks / and honour and
 power / and myght be vnto our Lorde God for euer
 more. Amen.

The Gospell on Alhalowes daye. Ye shall fynde this gospell on Wylke Sunday.

The ppsle on all Soules daye. The fourth Chapter of the fyrst ppsle to Thessalonians.

I wolde not brethzen haue pou ygnoraunt as concernyng them whiche are fallen a slepe / that ye sorowe not as other do whiche haue no hope. for yf we byleue þ Jhesus dyed & rose agayne / euen so them also whiche slepe by Jhesus / wyl God byynge agayne with hym. And this sape we vnto pou in the worde of þ Lorde / that we whiche lyue and are remaynyng in the comynge of the Lorde shall not come cre they whiche slepe / for the Lorde hym selfe shall descende fro heuen w a floure and the voyce of the archangell / and trompe of God / & þ dead in Christ shall aryse fyfse. Then shall we whiche lyue and remayne be caught vp with them also in the cloudes to mete the Lorde in the ayre / and so shall we euer be with the Lorde. Wherfore conforzte your selues one another w these wordes.

The Gospell on all Soules daye.

The. xi. Chapter of John.

Martha sayde vnto Jhesus. Lorde yf þ haddest bene here / my brother had not bene dead : but neuertheles I knowe þ what soeuer thou askest of God / God wylt gyue it the. Jhesus sayde vnto her. thy brother shall ryse agayne. Martha sayde vnto hym. I knowe well he shall aryse agayne in the resurreccyon at þ last daye / Jhesus sayde vnto her. I am the resurreccyon and þ lyfe. Who soeuer byleueth on me ye though he were deade / yet shall he lyue : and who soeuer lyueth /

ueth/and belcueth on me shall neuer dye. Belueest thou this? She sayde vnto hym. Yea Lorde/ I beleue that thou arte Christ the sonne of God which haste comme in to the worlde.

The Epistle on saynt Katherynes daye.

Lorde I dyd lyfte vp my prayer vpon þe earth/ and besought to be deliuered from death. I called vpon the Lorde/ þe father of my Lorde/ that he shall not leaue me helpelesse in the daye of my tribulacyon/ and in the daye of that proude man/ I prayesed thy name perpetually and honoured it with confessyon and my prayer was hearde/and thou sauedest me that I perished not and deliueredest me out of þe tyme of bryghtcousnes. Therfore I wyll confesse and prayse the/and wyll blysse the name of the Lorde.

The Gospell on saynt Katherynes daye/ye shall fynde this Gospell on saynt Margaretes daye.

The ppistle on the daye of weddyngge. The. vi.

Chap. of the. i. ppistle to the Corynthy. C

Brethren/ remembre you not that your bodyes are the members of Christe / shall I nowe take the members of Christe & make them the members of an harlot? God forbid. Doye not vnderstande that he which coupleth him selfe with an harlot/ is he comme one body/ for two (sayeth he) shalbe one fleshe but he that is ioynd vnto the Lorde/ is one spiryte free fornicacy. All synnes that a man doth/ are without the body/ but he that is a fornicator/ synneth agaynst his awne body. Knowe not ye howe that your bodyes are the temple of the holy ghoste/ whiche is in you towhome ye haue of God/ and howe þe ye are not your owne/for ye are deuely bought.

Epistles and Gospels.

bought. Therfore gloriſye ye God in your bodyes/
and in your ſpirytes / for they are goddes.

The Goſpell on the daye of weddyng.

The. xix. Chapter of Math. A

Ande wharſpes came to Jeſus to tempte hym
and ſayde to him. Is it lawfull for a man to
put awaye his wyfe for all maner of cauſes? He an-
ſwered and ſayde vnto thm. Hane ye not redde
howe that he whiche made man at the begynnynge
made them man and woman / and ſayde. For
thys thyng ſhall a man leaue father and
mother / and cleue vnto his wyfe / and
they twayne / ſhall be one fleſhe.
wherfore nowe are they not
twayne: but one fleſhe. Let
no man therfore put a
ſonder that whiche
God hath con-
pled togy-
ther.



**Here endeth the Epistles & Goſpels
of the ſayntes.**

**Printed in London in the houſe late the
grave ſeyars / by Rycharde Graſton
And Edward Whyte:
church.**

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